



November 1970
The Era
Improvement

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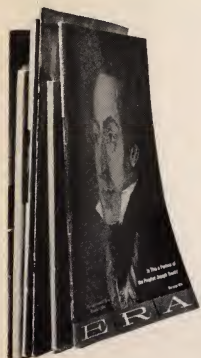
The Era

Improvement

Voice of the Church
Volume 73, Number 11
November 1970

On the Cover

Since November 1897, the Era has been published every month—877 issues. During those 73 years, only four issues ever carried duplicate covers: a favorite painting of President Heber J. Grant in November 1936 (on his 80th birthday) and May 1945 (at his death), and a painting of President George Albert Smith published on the cover in April 1950 (his 80th birthday) and May 1951 (at his death). Now, as the Era celebrates 73 years of continuous publication, this month's cover features a representative selection of covers from the past. Note how the cover size, reflecting the magazine size, has also varied through the years. (See page 72 for related feature, "Covers from the Past.")



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Joseph Fielding Smith, Richard L. Evans, Editors; Doyle L. Green, Managing Editor; Jay M. Todd, Assistant Managing Editor; Eleanor Knowles, Copy Editor; Mabel Jones Gabbott, Manuscript Editor; Albert L. Zobell, Jr., Research Editor; G. Homer Durham, Hugh Nibley, Albert L. Payne, Truman G. Matheson, Elliott Landau, Leonard Arrington, Contributing Editors; Marion D. Hanks, Era of Youth Editor; Elaine Cannon, Era of Youth Associate Editor; Ralph Reynolds, Art Director; Norman Price, Staff Artist; W. Jay Edrington, General Manager; Florence S. Jacobsen, Associate General Manager; Vern F. Scott, Business Manager; A. Glen Shear, Circulation Manager; S. Glenn Smith, Advertising Representative.

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The Best of an Era

By Jay M. Todd
Assistant Managing Editor

● Since 1956 the *Era* has published for its readers a special November anniversary issue. This year the editorial staff decided to present in this final *Era* anniversary issue the best of an era—the best of the *Era*. Of course, it was understood that no single issue could possibly publish the best of the past 73 years. That couldn't be done even in five years of reprinting—and we probably could attempt only a fair approximation if we reprinted for a complete decade. I say this because, after spending four 13-hour days examining the past 73 volumes (and even then I examined primarily only those things staff members had culled for our perusal), I am almost overwhelmed by the greatness, the goodness, the relevance, the soundness, the consistent inspiration that have blessed the Church these past 73 years through the *Improvement Era*.

Only a brief and highly selective sampling of our 73,000 pages can be presented in this issue. To give a flavor of the past, "Exploring the Universe" is immediately to the right—reminding many readers that for many years this popular column was the first editorial feature in the magazine.

Next we reprint an Editor's Page from each President of the Church who served as editor of the *Era*, with a new and important comment by President Joseph Fielding Smith.

Following these comes a personal glimpse by Doyle L. Green into what it has been like to be managing editor for over 22 years. Thereafter, except for "The Church Moves On," nearly everything in the magazine is from the past: articles, poetry (using a poetry page as was often done years ago), fiction, the Spoken Word, the color section on covers, and representative articles from the *Era* of Youth from its short but meteoric decade since its birth in July 1960.

Reprinting from the past would not be complete, however, without calling to mind the magazine's purposes stated in that first editorial in November 1897. Readers may judge for themselves how well the magazine has accomplished its purposes:

"With this initial number the *Improvement Era* starts hopefully out upon its mission. As the accepted organ

of the Young Men's Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints, we sincerely hope its merits will fully satisfy the best and truest expectations awakened by the announcement and promise of its advent. Its real merits will become known and therefore, we trust, sincerely appreciated. In proportion to its being sought for and carefully read by its patrons, the benefits resulting from its publication will bring joy and satisfaction to the hearts and homes of many thousands of earnest, truth-loving, and progressive people. They will, therefore, hail with pleasure the advent of the *Era* as an organ devoted to the uplifting of the youth of Zion, and therefore an aid to themselves in their efforts to educate and rear their children to walk in righteous and honorable paths.

"The mission of the *Era*, however, is not to be confined to the limits of those only who are enlightened by a knowledge of the truth and who already possess the love of God in their hearts. It is also intended to reach the thoughtless and wayward, those who are prone to evil, and all, wheresoever they are found, who possibly may or can be reached and convinced by the potency of its reasoning, the clearness of its facts, and the witness of its spirit, together with the Father's blessing, and thereby be brought out of darkness and the shadows of the valley of death into the marvelous light and liberty of divine truth.

"It is hoped, too, that the *Era* will also find its way into the various missionary fields abroad, as well as at home, and be an aid to the elders of the Church in their advocacy and defense of the principles of the gospel.

"We aim not at contention, but to defend the cause of truth. We respectfully ask to be heard, and intend, so far as we can, to occupy a position worthy of the respect and confidence of all who love God and his righteous cause. With such purposes in view we confidently look for the favor and approval of all right thinking and truth-loving people, and especially for the cooperation of the young men of Zion, in whose interest and cause we launch our barque upon the broad sea of mutual improvement." ○

Dr. Franklin S. Harris, physicist and educator

Exploring the Universe



November 1935 -
December 1966

By Dr. Franklin
S. Harris, Jr.

A new type radio tube without a filament and having potentialities in television and lightweight radio transmitters for aircraft was shown recently for the first time publicly by Philo T. Farnsworth, a former Utah boy, now an engineer of Philadelphia. (June 1936)

That color photography is within the grasp of the amateur photographer is the belief of Frederick Eugene Ives, inventor who made the halftone and color reproduction available to newspapers and magazines. (June 1936)

Television is closer to the public as a result of a four months' test of broadcasting from the Empire State Building, New York City, at a cost of a million dollars. Images are now in white and black on a screen seven and a half by ten inches, and though satisfactory means of sending and receiving the images have been developed, sets for the general public have not yet been designed. (February 1937)

Weather reports by telephone can be obtained in New York City. The latest weather prediction can be heard from a voice recorded on magnetic tape. (August 1941)

For cold nights a new lightweight blanket can give just the right warmth. It is heated electrically through specially insulated wires at low voltage, and any constant temperature desired is thermostatically maintained. (December 1937)

Penicillin, a new drug produced in soil mold, is about one hundred times as effective as sulfanilamide for combating infection, and far less toxic. It has not yet been possible, however, to produce it in large enough quantities for general use. (September 1943)

Putting a 2 percent solution of sodium fluoride on the teeth of school children reduced by 40 percent the decay during the following year in some recent tests. (February 1944)

A powerful new insecticide, called "dithane" [DDT] as short for a long chemical name, and nonpoisonous to human beings, has been discovered and tested by a group of Rohm and Haas scientists. (December 1944)

From coal, air, and water, a new synthetic fiber material called "nylon" has been developed which promises to be important industrially and commercially. (February 1939)

How large a rocket ship would be necessary for a man to travel to the moon and return, by the firing of rockets? A recent calculation estimates that under the most favorable circumstances the spaceship would have to be about as massive as Mount Everest. (April 1942)

Ultimately we may expect to have tires which will run one hundred thousand miles, be practically blowout proof, and have greater nonskid properties. (November 1945)

Patents have been given for such unusual devices as an automatic egg-numbering gadget to be worn by the hen, a traveling grandstand for race-tracks that follows the horses around the course, and a bicycle seat that pumps up and down at each bump in the road, furnishing compressed air to run the bicycle. (December 1940)

An automobile passenger safety belt has been patented by a Brazilian. The belt is placed around passengers in the car and prevents their being thrown out in the event of a collision. The belt moves out of the way when not in use. (February 1942)

Man does not rate very well with mosquitoes, which prefer horses and cattle about six times as well and pigs three times as well, Federal entomologists report. Man is just a little ahead of chickens and cats as a preferred source of the biting mosquitoes require before they can begin depositing eggs. (November 1940)

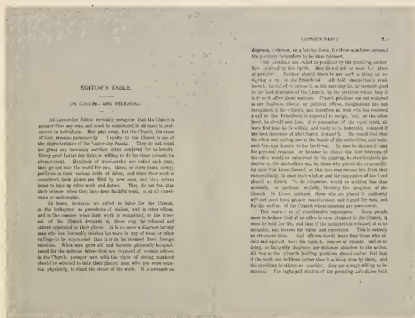
The splitting apart of a four-line highway in New Jersey, to make two roadways separated by a dividing center strip, resulted in a reduction of fatal accidents of over 83 percent. (May 1940)

Recently a leg was successfully transplanted from one rat to another. This is the first time this has been accomplished with higher animals without loss of the use of the muscles. (March 1937)

Fluorescent lamps are now developed to a stage where they may greatly influence home and commercial lighting. In some cases there is as much as 120 times the illumination, for the current consumed, as filament lamps of the same color, with only a fraction of the heat. (July 1939)

On Calling and Releasing

By President Joseph F. Smith



Volume 10, July 1907

● All Latter-day Saints certainly recognize that the Church is greater than any man, and must be considered in all cases in preference to individuals. Men pass away, but the Church, the cause of God, remains permanently. Loyalty to the Church is one of the characteristics of the Latter-day Saints. They do not

President Joseph F. Smith, sixth President of the Church, 1901-1918

count too great any necessary sacrifice when rendered for its benefit. Every good Latter-day Saint is willing to do his share toward its advancement. Hundreds of missionaries are called each year; they go out into the world for two, three, or more years, occupy positions in their various fields of labor, and when their work is completed, their places are filled by new men, and they return home to take up other work and duties. They do not feel that their release, when they have done faithful work, is at all unwelcome or undesirable.

At home, brethren are called to labor for the Church. In the bishoprics, as presidents of stakes, and in other offices; and in like manner when their work is completed, or the interest of the Church demands it, these may be released and others appointed to their places. It is no more a disgrace for any man who has honorably finished his work in any of these or other callings to be superseded than it is to be released from foreign missions. When men grow old and become physically incapacitated for the arduous labors that are required of certain officers in the Church, younger men with the vigor of strong manhood should be selected to take their places; men who are more capable, physically, to stand the strain of the work. It is certainly no disgrace, dishonor, or a letting down, for those who have occupied the positions heretofore to be thus released.

Our brethren are called to positions by the presiding authorities inspired by the Spirit. Men do not ask or

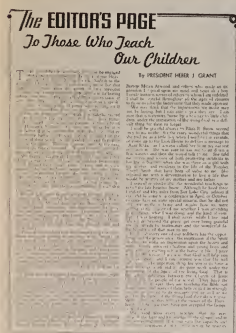
EDITORIAL NOTE.—The following is a list of the names of the persons who have been called to the various positions of the Church, and who have been released from their positions. The names of the persons who have been called to the various positions of the Church, and who have been released from their positions, are given in the following list. The names of the persons who have been called to the various positions of the Church, and who have been released from their positions, are given in the following list. The names of the persons who have been called to the various positions of the Church, and who have been released from their positions, are given in the following list.

seek for place or position. Neither should there be any such thing as resigning a call in the priesthood. All hold themselves in readiness to be called or released, as the case may be, as seemeth good to the best interests of the Church, by the brethren whose duty it is to look after these matters. Church positions are not resigned as are business places or political offices; resignations are not recognized in the Church, and therefore no man who has received a call to the priesthood is expected to resign; but, on the other hand, he should and does, if in possession of the right spirit, always feel that he is willing and ready to be honorably released if the best interests of the Church demand it. He should feel that his office and calling are in the hands of the authorities, and make such feelings known to his brethren. In case he desires to quit for personal reasons, or because he thinks the best interests of the office would be subserved by his quitting, he should submit his desires to the authorities and let those who placed the responsibility upon him know thereof, so that they may release him from that responsibility, in case their wisdom and the inspiration of the Lord should so direct. To do otherwise would be nothing less than unwisely, or perhaps wilfully,

blocking the progress of the Church. In these matters, those who are placed in authority will and must have proper consideration and regard for men and for the welfare of the Church, whose interests are paramount.

This matter is of considerable importance. Some people seem to believe that if an office is once obtained in the Church, it must be held for life, and that if the incumbent is released, it is an indignity, and lessens his value and reputation. This is entirely an erroneous idea. And officers should learn that those who ordain and appoint have the right to remove or release, and in so doing, no indignity, disgrace, nor dishonor attaches to the action. All men in the Church holding positions should rather feel that if the work can be done better than it is being done by them, and the presiding brethren so consider, they are always willing to be released. The right and wisdom of the presiding authorities both in calling and releasing should be recognized. It is, as stated, no more a disgrace, a dishonor, or a letting down to be thus honorably liberated from any office in the Church, than it is to be relieved from the presidency of a mission, or from acting as a missionary in the world, or from a bishopric, or any position among the people. ○

Volume 42, March 1939



To Those Who Teach Our Children

By President Heber J. Grant



President Heber J.
Grant, seventh
President of the
Church, 1918-1945

● There is no labor in which any of us can be engaged that is more acceptable in the sight of our Heavenly Father than laboring for the children in the Church of Jesus Christ. There is no question but that impressions made upon the minds of little innocent children and young boys and girls have a more lasting effect upon their future lives than impressions made at

any other time. It is like writing, figuratively speaking, upon a white piece of paper with nothing on it to obscure or confuse what you may write.

There are many who have made a wonderful record in the battle of life even after they have done things in their youth that were not pleasing in the sight of our Heavenly Father or for their own good; but it is

far better if it is possible for us to start the children out in the battle of life with nothing recorded on the pages of their years except good deeds and faith-promoting thoughts. There is a saying that "as the twig is bent the tree is inclined." You who teach our children are engaged in the labor of bending the twig.

We find recorded in the Doctrine and Covenants that if we as parents do not teach our children faith in the Lord Jesus Christ—teach them to pray and to walk uprightly before the Lord—before they are eight years of age, the sin shall be upon the heads of the parents. The teachers of our children are assisting parents in shaping the lives of their children. Great is their responsibility, also, and their accountability, for all that they teach.

It is of very great importance from the time children come to us in the Sunday Schools, in the Primary Association, in the Mutual Improvement Associations, and in the Church seminaries that impressions for good shall be made upon their minds. The feeling of gratitude and thanksgiving that I have in my heart to the teachers that I had as a child in the 13th Ward Sunday School will last, I am sure, through time and all eternity.

There is no dividend that any human being can draw from bonds or stocks, or anything in the wealth of the world, that compares with the knowledge in one's heart that he or she has been an instrument in the hands of God of shaping some life for good; and I can promise the righteous teachers of our youth that as the years come and go they will gather dividends of thanks and gratitude from the children whose lives they have been the instruments, in the hands of God, of shaping for good.

I know that many times I have poured out the gratitude of my heart to Hamilton G. Park, who was the teacher of my Sunday School class in my boyhood and young manhood days. I shall never get over thanking this man for the wonderful impression for good that he made upon me and for the remarkable testimonies he bore in our classes, telling his experiences as a missionary, and the blessings and power of God that attended him while proclaiming the gospel on two missions to his native country, Scotland.

I look forward with the keenest pleasure to meeting in the hereafter Hamilton G. Park, George Goddard, Bishop Nelson Empey, Bishop Edwin D. Woolley, Bishop Millen Atwood, and others who made an impression for good upon my mind and heart as a boy. I could mention scores of others to whom I am indebted. I shall be grateful throughout all the ages of eternity to those men for the impression that they made upon me.

We may think that the impressions we make may not be lasting, but I can assure you they are. I am sure that a testimony borne by a teacher to little children, under the inspiration of the living God, is a difficult thing for them to forget.

I shall be grateful always to Eliza R. Snow, second only to my mother, for the many wonderful things that she told me as a little boy when I used to run errands, or come up to the Lion House to deliver a message to "Aunt Eliza," as I always called her from my earliest recollection. She was sure to ask me to sit down a few minutes and then she would talk to me. She told me scores and scores of faith-promoting incidents in her life in Nauvoo when she was there as a girl with my mother, and incidents in the life of the Prophet Joseph Smith, that have been of value to me. She inspired me with a determination to live a life that would be worthy of my mother and my father.

I remember vividly also the wonderful teachings to me of the late Erastus Snow. Although he lived three hundred and fifty miles from Salt Lake City, seldom if ever did he come to a conference in April or October, or come here on some special mission, that he did not visit my mother's home and inquire how we were getting along, inquire of me whether I was attending to my duties, what I was doing, and the kind of company I was keeping. I shall never, while I live, and when I go beyond the grave, get over being grateful for the wonderful testimonies and the wonderful fatherly advice of that man to me.

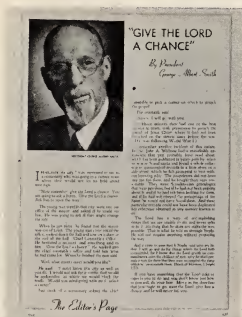
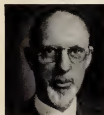
Each and every one of our teachers has the opportunity and the power, under the inspiration of the Spirit of God, to make an impression upon the hearts and souls of little innocent children and young boys and girls who are starting out in the battle of life. I pray with all the fervor of my soul that God will help you in your labors, and I can promise you that he will help you. The important thing for you is to have a love of your work and to do your work under the inspiration of the Spirit of the living God. That is the whole difference between the Church of Jesus Christ and the people of the world. They have the letter of the gospel; they are teaching the Bible just as diligently and many of them believe in it as strongly and try to live up to its precepts just as well as we do; but the Spirit of the living God they do not have. Why? Because they haven't the power of the priesthood, and because they have not accepted the gospel as we have.

May God bless every teacher that he may grow in the light and knowledge of the gospel and in the power and spirit of it, and have the capacity and ability to communicate it to those whom he teaches. ○

President George
Albert Smith, eighth
President of the
Church, 1945-1951

"Give the Lord a Chance"

Volume 49, July 1946



By President George Albert Smith

● I remember one day I was impressed to say to a missionary who was going to a certain town where they would not let us hold street meetings:

"Now remember, give the Lord a chance. You are going to ask a favor. Give the Lord a chance. Ask him to open the way."

The young man went to that city, went into the office of the mayor, and asked if he could see him. He was going to ask if they might change the rule.

When he got there, he found that the mayor was out of town. The young man came out of the office, looked down the hall, and saw on a door at the end of the hall, "Chief Constable's Office." He hesitated a moment, and something said to him: "Give the Lord a chance." He walked into the chief constable's office and told him what he had come for. When he finished the man said:

"Well, what street corner would you like?"

He said: "I don't know this city as well as you do. I would not ask for a corner that would be undesirable,

or where we would block the traffic. Would you mind going with me to select a corner?"

Just think of a missionary asking the chief constable to pick a corner on which to preach the gospel!

The constable said:

"Surely, I will go with you."

In fifteen minutes they had one of the best corners in town, with permission to preach the gospel of Jesus Christ where it had not been preached on the streets since before the war. (This was following World War I.)

I remember another incident of this nature. Brother John A. Widtsoe had a remarkable experience that you probably have read about, which has been published in years gone by, when he was in Scandinavia and found a whole collection of genealogical records in a little store on a side street, which he felt prompted to visit without knowing why. The proprietors did not have any use for them, and he bought them very reasonably. They were Scandinavian genealogies that were priceless, but if he had not been praying about it, and if he had not been looking for them, and if he had not obeyed the promptings of the Spirit, he would not have found them. And these particular records could not have been duplicated nor otherwise obtained in any manner known to us.

The Lord has a way of accomplishing things that we are unable to do, and he never asks us to do anything that he does not make the way possible. That is what he told us through Nephi. He will not require anything without preparing the way.

"And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.)

If you have something that the Lord asks or expects you to do and you don't know just how to proceed, do your best. Move in the direction that you ought to go; trust the Lord, give him a chance, and he will never fail you. ○

Volume 72, February 1969



Courtship and Marriage by Frederick Elwell O. McKim

1972, and we are now available to a much wider audience. The book is written in a simple, direct, and readable style, and is a valuable addition to the literature on the subject. It is a book that should be read by all who are interested in the history of the world, and by all who are interested in the history of the United States. The book is a well-written, well-organized, and well-illustrated work that provides a comprehensive and accessible overview of the history of the world, and of the United States. It is a book that is both informative and entertaining, and that is a must-read for anyone who is interested in the history of the world, and of the United States.

Courtship and Marriage

By President David O. McKay



- In courtship and marriage we can modify and control to a very great extent our environment. How important it is, then, that the companion of each be chosen wisely and prayerfully. The choosing of a companion determines our future happiness or unhappiness. It is a part of wisdom, therefore, to associate only with those from whose company you select a life's partner with whom you will be congenial. If in such companionship you recognize negative characteristics in the person who attracts you, try to let your judgment rule your heart. Don't fool yourselves by thinking that by marriage a person will overcome evil habits or negative traits of character. Let these be proved before marriage.

What are the positive characteristics for which we should seek? Among the dominant characteristics a true lover should possess are honesty, loyalty, chastity, and reverence. Never marry anyone who would deceive

you, who would tell you a lie. The real guiding principle, however, is the divinest attribute of the soul—love.

Young men and women have just entered into that state of life when they are driven by heaven-bestowed passions—I say God-given passions. There are young persons who, recognizing this fact, say: “Having them, why cannot we gratify them?” And they receive justification sometimes from modern psychologists. But do not be misled. I repeat, you are at that period of life in which your physical nature manifests itself, but you must also remember that God has given you, in that same period of life, powers of reasoning; he has given you judgment, and these for a divine purpose. Let reason and judgment be your guide—your balance.

Did you ever stand by the side of a power engine—throbbing, throbbing, throwing out its power and disseminating heat? On those stationary engines, you will find balances. If it were not for them, the whole

building might be blown up. But as the heat intensifies, those balances are thrown farther out and out, so that the whole thing is under control. So you have your reason, your judgment as balances to your passion. Try not to lose these balances, or there may be an explosion that will wreck your life.

To look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes, and severed at the first difficulty or misunderstanding that may arise, is an evil meriting severe condemnation, especially in cases wherein children are made to suffer because of separation.

The seeds of a happy married life are sown in youth. Happiness does not begin at the altar; it begins during the period of youth and courtship. Self-mastery during youth and the compliance with the single standard of morality is first, the source of virile manhood; second, the crown of beautiful womanhood; third, the foundation of a happy home; and fourth, the contributing factor to the strength and perpetuity of the race!

I sincerely believe that too many couples come to the marriage altar looking upon the ceremony as the end of courtship.

Let all the members of the Church look upon that ceremony as the beginning of an eternal courtship. Let us not forget that during the burdens of home life tender words of appreciation and courteous acts are even more appreciated than during those sweet days and months of courtship.

It is after the ceremony and during the trials that daily arise in the home that a word of *thank you, par-*

don me, if you please, contributes to the perpetuation of that love which brought you to the altar.

Keep in mind three great ideals that contribute to happiness after the marriage ceremony.

First, *loyalty*. You have no right, young man, to yield to the attention of any young woman other than that sweet wife, and you, husband, have no right even to attract the attention of another man's wife. Her duty is with her husband, building a home. Loyalty to the great covenant made at that altar!

Second, *self-control*. Little things annoy, and you speak quickly, sharply, loudly, and wound the other's heart. I know of no virtue that helps to contribute to the happiness and peace of a home more than the great quality of self-control in speech. Refrain from saying the sharp word that comes to your mind at once if you are wounded or if you see something in the other that offends you. In a few minutes you will be glad that you did not say the harsh word, that you did not commit the impulsive act, and the result is love and peace in the home.

The third ideal is that little simple virtue of *courtesy*—parents courteous to their children and children courteous to father and mother, and there is an element of refinement in the home. *Loyalty, self-control, courtesy.*

Fifteen years, thirty years, fifty years, and throughout eternity—be just as courteous to each other as you were when you courted. It makes a happy home. I know of no other place where happiness abides more surely than in the home. It is possible to make home a bit of heaven. Indeed, I picture heaven as a continuation of the ideal home. ○

The Pasture Ghost

By Joseph Longking Townsend

December 1921

*Late one eve within the pasture,
In the half-moon's fainted glow,
To the milking place I ventured
Boy-like, half afraid to go.
I had dilly-dallied, hunting,
Past the usual milking time,
Till from way off in the clearing
Came the coubell's tinkling chime.*

*Through the stumps and brush there flickered
Many a startled bird and bat,
Then appeared there right before me,
Sure, a ghost in shroud and hat!
And an arm at me a pointing,
Plain as anything could be,
In the half-moon's light a swaying
Plainly as my eyes could see.*

*Startled by the apparition,
Every hair upon my head
Bristled in affright, as o'er me
Shivers ran of fear and dread.
Then I whistled up my courage,
Grabbed a limb, and with a blow
Whacked that ghost, to find it nothing
But a big white stub aglow.*

*Oft since then by things I'm startled,
Oft the creepy chills of fear
Worry till my judgment falters
Viewing things as they appear.
But that ghost in our old pasture
Shows me what I fear the most,
When assailed with proper courage,
Vanishes as did the ghost.*

The Old and the New Magazines



The Editor's Page

By President
Joseph Fielding Smith

• This issue of the *Improvement Era* marks the completion of the seventy-third year since the *Era* began publication in November 1897. It also marks the second to last issue of the *Improvement Era*, as we have come to know it throughout the Church.

The other fine magazines of the Church—the *Children's Friend*, *Instructor*, and *Relief Society Magazine*—will also cease publication with their December issues. *Impact*, a quarterly publication of the seminaries and institutes of religion, and the *Millennial Star*, which has served the Church since 1840 in Great Britain, are also being discontinued.

Recognizing a need to strengthen the family, the basic unit of the Church, the brethren have directed that three new publications—the *Ensign of The Church of Jesus Christ of Latter-day Saints* for adults, the *New Era* for youth and young adults, and the *Friend* for children—are to begin publication in January.

We urge you now to arrange to have these magazines in your homes. In the months ahead read, study, and make a part of your life the great truths that will be found on their pages. Study also the family home evening manual, the priesthood and auxiliary manuals, and the scriptures as recorded in the standard works of the Church. Truly, in these days we have been given inspired guides to eternal life and salvation.

Many of us have considered the *Era* to be a lifelong friend. What memories its pages have given us over the years! What counsel and joy it has brought to members of the Church throughout the world for the past 73 years!

My father, Joseph F. Smith, the sixth President of the Church, served as editor of both the *Improvement Era* and the *Juvenile Instructor*. This month of thanksgiving was not only the month of his birth in 1838, but also his death in 1918. In this month of memories I pay tribute to him.

My father was the most tenderhearted man I ever knew. His sympathy was perpetually drawn out toward the downtrodden and oppressed. Especially was his love extended toward little children. He loved them all and could not bear to see them wrongfully treated.

He was a preacher of righteousness, and the sincerity of his words penetrated the souls of men. He spoke as one having authority and with a firmness, conviction, and confidence begotten of a knowledge of the truth. There was no element of doubt or uncertainty in his testimony. Especially was this so when he spoke of the divinity of our Savior and the mission of the Prophet Joseph Smith.

Among my fondest memories are the hours I spent by his side discussing principles of the gospel and receiving instruction as only he could give it. In this way the foundation for my own knowledge was laid in truth, so that I, too, can say I know that my Redeemer lives and that Joseph Smith was a prophet of the living God.

As a child I gained a testimony of Joseph Smith and Brigham Young in their prophetic callings. President Young, with whom my father was closely associated, died when I was a year old. In my youth I was per-

sonally acquainted with John Taylor, Wilford Woodruff, and Lorenzo Snow.

When the apostleship came to me, Heber J. Grant, George Albert Smith, and David O. McKay, all of whom also served as editors of the *Era*, were already members of the Council of the Twelve. I knew them all to be men chosen of God, fearless in their dedication to the upbuilding of the Church and kingdom here upon the earth.

Individual, personal testimony is and always will be the strength of The Church of Jesus Christ of Latter-day Saints. A testimony is best nurtured in the family setting. Once nurtured, that testimony will be strengthened in the meetings of the Church, through study of the words of the prophets recorded in ancient and modern writings, and through doing the work of the Church. The new magazines will be great aids to families in helping each member gain a testimony, for the gaining and the keeping of testimonies should be a family project. Do not neglect anything that will help to strengthen the testimony of any member of your family.

I know that Jesus the Christ, our Elder Brother, is the head of this Church as it now functions upon the earth, and that he directs its activities and will bless us according to our faithfulness in following the advice and counsel given to us by his chosen servants upon the earth.

May each of us support the Brethren and those who will be responsible for publishing the new magazines. ○

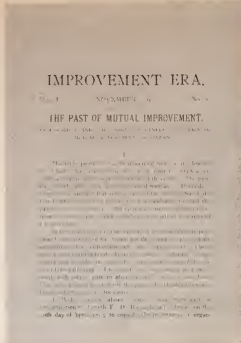
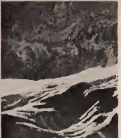


"A rose-red city half as old as Time"



By Doyle L. Green

Presented by the 1977



The Improvement Era - The Voice of the Church (1897-1970)

By Doyle L. Green
Managing Editor



● I am sitting at a large conference table in the Improvement Era offices. It is night. Members of the staff have long since set aside the manuscripts they have been editing, the proofs they have been reading, the layouts and art they have been developing, and have gone home.

But my task for the day has not yet been completed. My assignment is to write about the *Improvement Era*, its history, its staff, its contributions, its accomplishments—and its termination, for the next issue, December, will be the last.

On the table surrounding me are 73 volumes of the *Era* bound in black and stamped in gold. On many of them are engraved the words, "The glory of God is intelligence."

I turn through the volumes as I have done so many times before, almost reverently. Memories flood in upon me.

My earliest memory of the *Era*, though recalled from the distant past, is as vivid as though it were yesterday.

My childhood and early youth were spent in a little town in the southern part of Salt Lake County. Most of the talks given in sacrament meeting in our little chapel I have long since forgotten, but one talk given by the bishop of our ward impressed me deeply. Standing before the congregation, he held up a copy of the *Improvement Era*.

I pick up a volume from about that year. The format of the magazine was much different then; the page size was 5½" by 8". There were few illustrations. The cover was plain.

The bishop said: "See this copy of the *Improvement Era*? I wouldn't sell it for a thousand dollars." Tears came to his eyes as he explained the reason for his astonishing statement.

One of his sons, who was attending a university, had come under the influence of a professor who seemed to take a great deal of delight in destroying the faith of young Latter-day Saints. The boy's mind became troubled and full of doubts. He stopped attending priesthood and sacrament meetings; he seldom went to Sunday School. The bishop and his good wife were beside themselves with anxiety. They tried every way they knew but were not able to reach their son. When this particular issue of the *Era* arrived, the bishop found in it an article that he felt strongly would help his son if he could get him to read it; so, being a very wise father, he opened the magazine to the article and left it on the table where the young man studied. A night or two later the boy, tired of his lessons and attracted to the article by its title and layout, pushed aside his books and read it. It did what the bishop and his wife and others had not been able to do: it changed the course of his life. His questions were answered; he resumed his church activity, never again was bothered by any great doubts, and became a stalwart in the Church.

Concluding his story, the bishop said: "Now I am not, of course, attempting to place a dollars and cents value on the soul of my son, but if I could, that's what this issue of the *Improvement Era* would be worth to me."

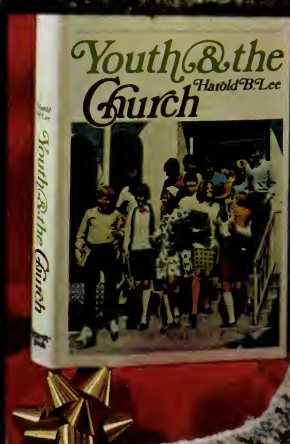
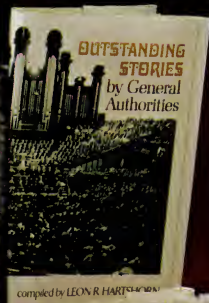
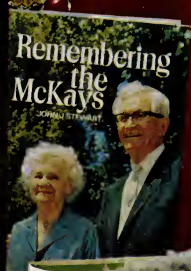
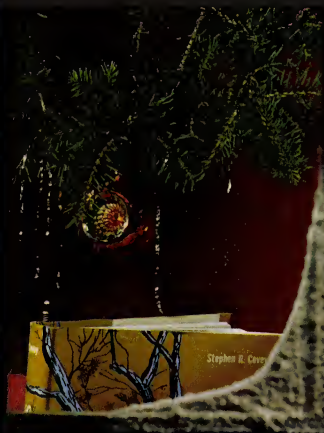
Re President Garret - Affair - South

It certainly seems that by mere human understanding it was an inopportune time to begin a new publication. But any time is the right time to light a beacon of righteousness if you have men who are directed by

"It is also intended to reach the thoughtless and wayward, those who are prone to evil, and all wheresoever they are found who possibly can be reached and convinced by the potency of its reasoning, the clearness of its facts, and the witness of its spirit together

Christmas Gift Guide

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Dr. Hartshorn has presented a series of lectures at the BYU on the life of Joseph Smith, based on much research on the man, his times and environment. In this book Joseph Smith becomes a living human being. The reader could well get the feeling of walking and talking with the prophet.

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This album contains such greats as "God Bless America," The Star-Spangled Banner, Battle Hymn of the Republic, and more patriotic selections.

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With Alexander Schreiner at the organ, this album is sure to thrill music lovers and especially organists who understand the full-range potential of the organ.

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The Mormon Tabernacle Choir with Philadelphia Orch. Has four programs which include such productions as: God Bless America, Tramp, Tramp, Tramp, Battle Hymn of the Republic, America the Beautiful, Goin' Home From "New World" Symphony, American Salute.

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with the Choir and Philadelphia Orchestra

These are some of the famous hits: Battle Hymn of the Republic, God Bless America, Bless This House, and This Land is Your Land, along with other big numbers.

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Mormon Tabernacle Choir and Philadelphia Orch.

Contains 11 famous hymns and selections from cantatas and requiems such as Jesu, Joy of Man's Desiring, Hallelujah Chorus, The King of Glory, and Holy Art Thou.

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The Mormon Tabernacle Choir

There are 22 of the most frequently sung Christian hymns in this reel of tape. Such songs as How Firm A Foundation, Behold The Great Redeemer Die, The Lord is My Shepherd, Rock of Ages, and many others.

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considerably. But however their astonishment may be such are the facts in the case."

Over the years the circulation has grown and doubled and doubled again many times, until this current issue of the magazine will be sent out to some 270,000 subscribers. How the faith of the brethren who started the *Era* has been justified!

As I turn through the volumes and review again the names of editors and writers, I marvel, as I have done so many times, at the greatness of the men who started the *Era*, contributed to it, and built it through the decades. I am humbled at the depth and potency of their messages. I realize that although the magazine has changed in appearance a good deal over the years, in content it has not really changed very much. The aims today are the aims established by those who started it. The truths of the gospel never change; the purposes of the Church are the same now as they were then.

I look at later issues and find that in appearance a great deal of progress has been made. The November 1929 issue, for example, was the first one with the present format. The larger page size makes for a better use of illustrations and more attractive layouts. Color printing was being developed in these years, and two-color covers and a second color inside made their appearance. This issue was preceded by a storybook wedding in the Tabernacle in which the marriage of

was a time for rebuilding, for works and renewed faith. Elder Grant, who was now the President of the Church, appointed Elder John A. Widtsoe of the Council of the Twelve, who had been an author for the *Improvement Era* since volume two, to join him as an editor. Elder Richard L. Evans left a promising radio career to become the managing editor. Many of the regular features still enjoyed by *Era* readers date from this time in the mid-1930s.

I pick up the 1947 volume with a great deal of nostalgia. This was the fiftieth anniversary year for the *Era* and the one-hundredth anniversary of the pioneers entering the Salt Lake Valley. World War II had drawn to a close. *Era* subscriptions had leveled off at about 80,000. George Albert Smith was President of the Church and editor of the magazine. Elder Widtsoe also was an editor. Elder Evans, now a member of the First Council of the Seventy, was managing editor.

The time had come again for building and expanding, and when President Smith and Dr. Widtsoe asked me to leave my position as extension editor with the Utah State Agricultural College and join the *Era* staff, I accepted with little hesitation. President Smith said: "The *Improvement Era* represents the Church and carries its message to wards and branches in the stakes and missions throughout all the world. We must make it the best religious magazine in the world and place it in the homes of all our people for their blessing and edification."

Under the leadership and direction of the prophets of God, and with the cooperation and assistance of a devoted and competent staff, we have followed this charge and moved forward in publishing "The Voice of the Church."

The success of a magazine really cannot be judged by its size or number or pages, by its layouts, by its artwork, or by the amount of color in it. In the long run it can only be judged by what it has done for its readers. From our files of letters and accounts of those who have been blessed because of the magazine I select just a few.

A young girl in Chicago was babysitting in a Latter-day Saint home. She was very much impressed with what she later described as a different spirit in the home. When the children were all in bed, she turned to a magazine rack to find something to read and found copies of what to her was a new magazine—the *Improvement Era*. It stirred her interest so deeply that when the parents returned home, she asked them about the Church. There followed many interesting conversations with members of the family and lessons by the missionaries. Subsequently she went to Brigham Young University, and at the time she told her



the *Improvement Era* and the *Young Women's Journal*, published by the YWMIA, was held, uniting the two publications.

The *Era*, which had come into existence in difficult times, also chose a poor time, financially speaking, for marriage and a new format. The first of the new issues came from the press the month after the stock market crash of 1929 and the beginning of a depression that engulfed much of the world for a number of years.

Subscriptions had started that November at a promising 50,000 but soon fell to a low of 20,000. It

story, she was anticipating baptism into the Church.

In Phoenix, Arizona, a family moved into a new home. The previous owners, Latter-day Saints, felt they couldn't take their several years' collection of *Improvement Eras* with them to their new home in a distant city, so they stacked them on a bench in the garage. These were found by the two daughters from the new family, who began to read them. The mother, being concerned about what her daughters were reading, turned through some of the magazines and called her husband's attention to them. Together they read a number of the articles. So interested did they become that they wrote a letter to Church headquarters in Salt Lake City, asking for more information about the Church. All four were converted and baptized, and at the time they reported their story, they said they were "the happiest family in Arizona."

For many years a stake in southern California led the Church in attendance at priesthood and sacrament meetings and Sunday School and in other areas of church activity. During these years the stake also led in the percentage of families subscribing to the *Era*. When I talked with the stake president about this remarkable performance, he replied, "In very large measure we attribute the high spirituality of the people of our stake to the fact that they subscribe to and read the *Improvement Era*."

The superintendent of a ward MIA in the Salt Lake Valley told this story: Although he had been born into the Church and was baptized, he drifted away as a young man. When he fell in love with a young Latter-day Saint woman, he influenced her to marry him, even though he could not take her to the temple. Later his wife tried to get him to correct his bad habits and become interested in the Church, but he became even more antagonistic.

One night, while his children were in bed and his wife was attending a meeting, he was sitting in the living room, smoking a cigarette, when he idly picked up a magazine—the *Era*—and started to thumb through it. As the leaves turned, he became attracted to an article that was illustrated by a pair of boxers sparring. Being interested in sports, he thought this must be a story on boxing, so he started to read it. Instead, it was a first-person account of a man who had overcome the cigarette habit and told how much it had meant to him and his family.

When he finished the article, the man thought of his lovely wife and their little children; then, looking at the smoke-filled room, the half-filled ashtray, and the nicotine stains on his fingers, he decided he was never going to smoke another cigarette. Gathering up several packages he had, he put them in the trash can

and, true to his resolve, never smoked again. He worked hard also to overcome other bad habits, started paying his tithing, and after a period of time took his wife and children into the house of the Lord



to be sealed together for time and all eternity.

This is a story told by an assistant *Era* director: Soon after he and his wife were married, they became interested in and joined the Church, over the strenuous objections of their parents. Relations were so strained that his parents would not visit them and asked them not to speak of the Church whenever they were together. But the young couple, being thoroughly converted and happy with the truth of the restored gospel, wanted to share this happiness with their loved ones, so they sent each of them an *Era* subscription. One night some months later they received a telephone call from his mother, who said, "Son, are you busy tonight?" "No, we're not," the young man replied. "Well, we have been reading this magazine that you sent us, and we wondered if we could come over and talk with you about it." They did. There followed lessons by the missionaries and not long after his father and mother were baptized.

The testimonials convince me again that the *Improvement Era* has filled well the goals set by its founders.

The hour is very late, the time is spent, and I must close these volumes. On the morrow, I will turn my attention to the future, to new responsibilities, new programs, new publications. While we look at the past with nostalgia, we look at the future with faith, hope, and determination, knowing that the new plan for Church magazines is an enormous step forward in the great correlation program and carries with its promises for serving the Church such as we have never before seen.

With the December issue, the *Era* bids adieu to its tens of thousands of supporters and readers throughout the world. The January issues of the new magazines will open a new and challenging era of inspirational reading. ○

The Unknown

By Ruth May Fox

June 1907

*There are songs enough for the hero,
Who dwells on the heights of fame;
I sing for the disappointed,
For those who missed their aim.*

—Ella Wheeler Wilcox

*Some lives have never been written,
Some stories have never been told,
Grave secrets in proud hearts lie hidden,
And sorrows too keen to unfold.*

*Some depths have never been sounded,
Some heights no mortal can reach;
Some questions have never been answered,
Some thoughts have never found speech.*

*Victories glorious, triumphant,
Though no one may witness the fray;
And often the jewel most precious,
Lies buried in deeps far away.*

*But I know there is joy for each sorrow,
I know there are smiles for each tear;
That when the great book is laid open,
Veiled questions will all be made clear.*

*There are songs for the hero unknown,
Far sweeter than music of earth;
And he who has conquered in silence,
The universe changeth his worth.*

*His glory sheds over the ages,
Far out through the limits of time;
To find a famed niche in his temple,
And radiate with the Divine.*

Sea Gulls

By Vesta Pierce Crawford

June 1931

*Gulls there are by the ocean deep
With wings like the cold gray waves,
And gulls there are on the craggy shore
That sail past the wind-heum caves.*

*But high on the rocks of an inland sea
Dwells a snow-white gull with a clarion
cry;
And over the maze of a furrowed land
He circles a path that is far and high.*

*Yet ever the stretch of his pinions wide
On the painted dawn of the day
Is a challenge deep from that heritage
No span of the years can sweep away!*

For Aunt Zina

By Lula Greene Richards

April 1881

*Kind memories, dear Aunt Zina, will be
cherished in our hearts
While spring and summer come and go,
and sun shall rise and set.
The hope and helpfulness and trust a
life like yours imparts,
Those who have known and understood
and loved will not forget.
May influence pure, as of your faith,
still cheer and urge us on,
In life's uncertain pathway, 'til, like you,
we pass and then—
As victors may we enter the fair realm
where you have gone,
And greet with joy your smiling face,
and hear your voice again.*

Summer's End

By Zara Sabin

September 1955

*Here at the farm, quite suddenly,
our lives are tranquil as a clear deep stream
flowing between high green banks.
We weed no more but leisurely
gather the ripened crops. Our days now seem
more mellow—time for giving thanks!*

*Beauty surrounds us. Full and dark
the corn silk falls from golden rustling leaves
blown gently by a wandering breeze.
The richness of scarlet tomatoes mark
the garden's end. Cool cucumbers weave
with scalloped squash, a patterned frieze.*

*Wild grapes hang red and sweet along
the meadow's edge. Slowly down the road,
boldly outlined by westering sun,
with supple movement, sure and strong,
the great farm horses move their lumbering load
of fragrant hay. Summer is done.*

A Mocking Bird

By President A. W. Ivins

June 1931

*In the stillness of the night,
When the moonbeams shone,
Reflecting their light from Zion's
domes,
The song of the Mocking Bird,
A song without peer,
Gave courage and hope to the first
pioneer.*

Perhaps

By Christie Lund [Coles]

April 1931

*Perhaps if springtime never came
I could forget your smile,
Which made my life a singing thing
For such a wondrous while.*

*Perhaps if daffodils were not
So gay upon the hill,
My quiet heart could be content
Instead of yearning still.*

*Perhaps if lilacs never bloomed,
Nor gleamed with April rain,
I could go on in tranquil peace
Without this poignant pain.*

*Perhaps if everything did not
Remind me so of you
I could forget your voice, your touch . . .
As if I wanted to.*



Joseph Smith--An Appreciation

By President B. H. Roberts



President B. H. Roberts
of the
First Council of the Seventy
(1888-1933)

"For other foundation can no man lay than that is laid, which is Jesus Christ.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."
(1 Cor. 3:11-13.)

● It was a happy circumstance that Joseph Smith tried to lay no other foundation than that laid in Christ Jesus, our Lord. Had he done so his work would have been under condemnation from the beginning, but his announced new dispensation included the Christ to the very height of his deity, doctrine, and glory. No other foundation could any man lay, and Joseph Smith made the Christ supreme in his scheme of things. It is the Christ and his fidelity and his truth that gave Joseph Smith's announcement the authority and power of God;

and hence his work endures. No mere wood, hay, or stubble in it; but gold, silver, precious stones,—the things of highest value!

Every man's work who builds on the foundation of Christ, even, is to be tested as by fire. Time has the same effect; and Joseph Smith's work has stood the test of time as of fire. About the time of the initial movements that founded the new dispensation of the gospel, a lot of "isms"—"cults"—sprang into existence, religions, and philosophies. These—Quakerism, spiritualism, Owenism (a communistic cult designed by its author Robert Owen to take the place of Christianity), Campbellism, Millerism, with its fixed date for the coming of the Christ—but all these have either passed out or have become very much limited or reduced as factors in religious and philosophical systems.

"Mormonism," so-called, alone has survived in anything like its original force or intent. Its survival is its own witness of its fullness of

truth. We might say for Joseph Smith what the Christ once said for his own vindication: If he did not the works of God, believe him not; but if he did, though ye believe not him, believe the works, that ye may know and believe that God was with him. For the works he (Joseph Smith) wrought and their endurance for over 100 years under the searchlight of modern investigation, criticism, mockery, and persecution are his effectual witness of their truth; the gospel and the Church he gave, under God, to the world, are his vindication.

There are three broad sources from which may be drawn an account of the Prophet and Seer of the new dispensation, his character, and his works:

First, the testimony of those who knew him, and received him at his own full face value of himself—his zealous disciples;

Second, those to whom he was an enigma—a mystery, that they confess themselves unable to solve;

Third, his out-and-out opponents

—his enemies; those who esteemed him more than a heretic, more than a false prophet, whom the world would be well served by being rid of, no matter how, and whose works they would utterly destroy—whom they would gladly see cast into hell!

Frankly I confess myself to be of the first class: one who believes in him, accepts him as a prophet of the Most High God, inspired as no other man has been inspired to establish God's truth in the world; one who believes in him without reservation. To me he was a mighty spirit, which made him one of God's "great," and "noble," and "good" intelligences in his own right, by the very nature of him. To this spirit, great, and mighty, and strong, God gave, in addition, authority and inspiration which made him of a quick and mighty understanding.

In this atmosphere concerning him, I grew from my childhood; I reveled in the things I heard of him long before I could read them for myself; they were read to me from the books that were published

about him—friendly and otherwise—that told the story of his heroisms, his fearless courage, his unbounded love for his friends, his reverence for God and sacred things, his integrity up to his martyrdom. For all this, I loved him, as I now love him.

I was influenced by the boldness of his claims, for the tremendous intellectual daring that so lifted him above common men. Perhaps in boyhood I loved him for the very sway and swagger of him, and for his unschooled eloquence. At any rate my own nature formed a union with his that nothing could break. It may be that now, as in Solomon's time, there is no "spot" in the object of our love; no "imperfection"! At least none that I could see or feel.

Later, when judgment began to assert more sway, and knowledge enlarged, and when I learned to regard and to love truth more than men—I saw limitations in the Prophet of the new dispensation, and became conscious of human frailties and shortcomings in action, and saw that he was a man, as he

himself explained, of like passions and prejudices with other men. His gracious acknowledgment of the limitations disclosed yet another virtue to admire, the virtue of humility, which endeared him still more to me and placed him still more beyond detraction from that place I had given to him in my heart. There let him stand enshrined for me. God, who is said to charge even his angels with "folly," may judge Joseph Smith, for his servant he was, and he knows. To me and for me, he is the Prophet of the Most High. So let him forever stand.

As for the other two sources of knowledge about him, those to whom he was an enigma and his enemies—let them guess and rave: "no matter, he is beyond their power"—the pelting his memory with unsavory epithets cannot change his place in God's economy of things, or dispose of him in any fashion. He belongs to the ages; his home is with the Gods; his work abides on earth. ○

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Our Lord the Christ

By Elder James E. Talmage



Elder James E.
Talmage, member
of the Council of the
Twelve (1911-1933)
and author of
The Articles of Faith
and Jesus the Christ

• The Man Supreme!

In whom dwelt manhood in completeness and the fullness of the Godhead bodily. Under the Father's empowerment the Creator of the heavens and the earth.

Jehovah, the eternally existing One, who is from everlasting to everlasting, the I AM of eternity past, of time, and of eternity to come.

Whom the Father called his Chosen, his Begotten Son, his First-born of spirits, his Only Begotten in the flesh.

The Word who was in the beginning, who was with God, who was God, who was made flesh and dwelt among men.

Foremost of all who have trodden the earth with mortal feet.

The Babe of Bethlehem, the Boy of Nazareth, the Man of Sorrows acquainted with grief.

My Elder Brother and yours.

The Teacher preeminent.

He who was condemned as a malefactor, died as a mortal, rose as a God triumphant.

Redeemer of the race from death, Savior from the effects of sin, source of life eternal.

The first to come forth from the tomb a resurrected soul.

The conquerer of death and hell.

He who shall come in like manner as he went and

shall reign personally upon the earth with his saints.

He who shall deliver to the Father the cleansed and purified earth, with its hosts of the redeemed, saying, "I have overcome and have trodden the winepress alone. . . . Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever." (D&C 76:107-08.)

He has been repeatedly proclaimed by the Father's voice as the Son divine, and from boyhood to sacrificial death solemnly avowed his own exalted status as that Son of Man. Prophets and apostles in both olden and modern days, and the "common people" who heard him gladly, have reverently affirmed his divinity. Angels have sung and demons shrieked his name as that of power and Godship.

We acclaim Jesus Christ as the veritable Son of the Eternal Father in both spirit and body. He lived as a man among men yet was wholly unique in that he combined within himself the attributes of mortality as the heritage from a mortal mother and the powers of Godhood received as a birthright from his immortal Father.

Thus he was capable of death and died, yet had power over death, and so held death in abeyance until he willed to die. This he affirmed while yet he was mortal: "Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of



myself. I have power to lay it down, and I have power to take it again. . . ." (John 10:17-18.)

He was unique in having been accepted and fore-ordained to be the Redeemer and Savior of mankind, and yet again in the fact of his absolute sinlessness.

He was the God of Abraham, Isaac, and Jacob, the *Jehovah* of the Old Testament and the *Christ* of the New. No man can return to the Father except through the Son, for the name of Jesus Christ is the only name which shall be given under heaven, whereby salvation shall come unto the children of men. (See Acts 4:12.)

He has manifested himself in person to his prophets in the present dispensation, and has spoken with them as one man speaks with another.

He is known to be in the likeness of the Eternal Father—the express image of the Father's person—for both have been seen and heard in this the dispensation of consummation and fullness.

Through the instrumentality of men commissioned to officiate for him, he has reestablished his church upon the earth, for the last time, and has bestowed upon it his name—The Church of Jesus Christ of Latter-day Saints.

He has officered his church as of old, with apostles, patriarchs, high priests, seventies, elders, bishops, priests, teachers, and deacons.

Again as aforetime he has called and is calling mankind to faith and repentance, then to baptism by

water, and to the baptism of the Spirit through the bestowal of the Holy Ghost by the authorized imposition of hands.

He manifests his powers through the graces of the Spirit, as seen in gifts of revelation, prophecy, tongues, and their interpretation, by inspired dreams and visions, by healings, and by a diversity of gifts called by man miracles.

Through him *redemption* is assured and *salvation* made possible to every soul. Salvation includes and exceeds redemption. It is the plan conceived in the mind of God the Eternal Father and given to man through Jesus Christ, whereby the degenerating and disastrous results of individual transgression may be atoned for; it is the means by which the loathsome malady of sin may be cured. Redemption, or rescue from death, is of universal assurance; salvation is of individual attainment, made possible through compliance with the laws and ordinances of the gospel based on the *atonement* accomplished by him alone.

A Redeemer and Savior is essential to the accomplishment of the Father's work and glory—"to bring to pass the immortality and eternal life of man."

Sometime, somewhere, the knowledge of the Lord shall come to every soul with saving or convicting effect; then every knee shall bow, and every tongue confess that he is the Christ, the Son of the living God. ○

A black and white illustration of a person's profile, looking down. The person has short, dark, wavy hair. A spiderweb is overlaid on the lower part of the face and neck, with its center near the chin. The drawing style is detailed and textured, possibly using charcoal or heavy pencil.



By **Nora Ann Richardson**
Illustrated by Dale Kilbourn

Illustrated by Dale Kilbourn

ness knows, a brisk walk would take anyone to the schoolhouse in twenty minutes, let alone the hour's start she was giving him this morning.



¹Take care this bottle was given, historical facts go in one side, nothing is in the water on

towards him. The shock of some
 horses' fall was at his eye, and the
 man in old boots staggered at the

The same word, and pronounced loosely, had to be hiding place on the street in here.

"I'm always early," he explained, as if that would be the answer. "Sometimes I'm on point and he's late, and it's like a never game." The glint at his mother's was not entirely approving. "He's never late, though. He doesn't, he goes late."

¹ *See, e.g.,* *Wells v. Long, Mo.*

June, Martha has lived in almost constant misery she was waiting, expecting. So long were the 6 months and 6 miles long. There was almost no work to do the others in the field were the first ones the drinking and eating, and a number

There they find

March 10—In the ground. A few short black wasps crawled up and stuck inseparable together, crawling, crawling, and crawling on again.

14th June? She pondered that.

[illegible][illegible][illegible]

My dad and I hunkered down to dig a trap, eyes and his hands, the plastic water in the legs down a small one, though in the path. "We have no simple first a catch is," said, or simply know it is the answer.

They were to dinner looking of a hill, and the mountain above the lake is right to.

They gave a small cry. "Tom, Ma, the water left!"

"Ma," the creek, showing the hatch got to him. "Oh, did you, you just going to be late night?"

She marked the small patch of dirt as a hole. The water had and found some second the fact.

She walked down back and sat on the log. The spirit was gone.

She smiled at Israel as gentle laughter tremored with the golden day. "You're late, natural beauty," she told in the warmest whisper. "Israel!" she laughed caught up in his radiant smile.

"No, dear," a difference, she thought, "marries such moments from memory for better times, the child, and, alas, time, are so many small, unmarked moments that, added together, are made up of the song of life itself. And why, perhaps, I have not my own small victory."

—

Young Martha Reed took her own responsibilities very seriously. More so than ever, since that telegram four years ago, and the sobering knowledge she'd have to go it alone. A fine, hardworking little woman, the neighbors nodded approvingly. No nonsense about Martha. It was a reputation in which she took pride. And what, she wondered, would Darcy's reputation be someday?

On sudden impulse, she snatched her big straw hat and ran across the yard, scattering the lazy red hens in her hurry. Late every single day this week! Why, it was actually a disgrace! She'd see to it that he got to school on time as he was supposed to.

She'd just take him by the arm and march him right along and— She left the thought uncompleted as she strode along through the soft early morning autumn. The shortcut to the county road lay through the woods, and she went carefully over the narrow, pine needle-covered trail, mildly surprised at the mellow wood scents she'd forgotten in these past busy months.

She saw him beside the creek, battered lunch pail at one side, watching something in the water with wholly absorbed interest. Exasperation rose in her, as she went to grab him.

A footfall betrayed her, and he turned his round, snub-nosed face

The BOY and the WEB

Lee Nien, Ann Robinson

toward her. The shock of rust-brown hair was in his eye again. He was an odd little miniature of his father.

"Sh!" Darcy said. "Look!"

There was movement in the underbrush across the creek, and a muskrat swam out to eye them curiously.

"Ho, you," Darcy called. "What-cha catch this morning?"

The animal turned and coasted leisurely back to its hiding place on the opposite bank.

"I see him every day," he explained, as if that ended the matter. "Sometimes I toss pebbles and he swims over, and it's like a sorta game—" The glance at his mother was not entirely approving. "He's scared of you, though. He don't like grownups."

"Doesn't he, though! Well, I think we'd better pick up our lunch pail, Darcy Reed, and get along to school!"

"Oh—school. Well, s'long, mom."

"I'll just go along a stretch, young man." The lecture she'd planned wouldn't materialize.

"Aw, mom . . ." He trudged along beside her, up and along the pine-fragrant path. It was pleasant in the forest, Martha was forced to admit, scarcely aware she was walking more slowly. So long since she'd walked for its sake alone. There was always so much to do; the chicks in the brooder house, the three cows, the skimming, and cooling, and cleaning up, and churning.

Suddenly she realized her son wasn't beside her.

"Darcy! Darcy Reed!"

She turned and saw him a dozen paces back, squatting on his haunches, his head low over the path. She went to him. "What in the world—"

Martha stared at the ground. A few shiny black ants traveled up and down imperceptible highways,

meeting, touching, and hurrying on again.

Darcy drew a twig across the ant trail and watched as the insects scurried around in sudden panic. "It's an earthquake," he announced. "Run fast, little ants, it's an earthquake. Just like China," he said suddenly to Martha.

Like China? She pondered that while he opened his lunch pail, crumbled part of a sandwich for the ants, and absently munched the remainder.

The ants; funny little things, carrying mountain-sized crumbs, hurrying so senselessly this way and that . . . unaware of the round-eyed humans fantastically immense . . . of the forest and its heavy, somnolent silence.

It was Darcy who stood up first. "Got something else to show you, mom." He went on ahead of her to the almost-clearing where a pine had fallen last year and was beginning its slow, moldering dissolution. "Come on over here, in these bushes, mom."

She caught her breath at the sight of the web, glistening with sunlight, patterned with perfect delicacy.

"Now you watch, mom." He tossed a rolled-up leaf so that it hung, breeze-trembling, on the silvery tracing.

Martha opened her mouth, then closed it. A brown spider danced as down a tightrope. It passed motionless, then turned and worried the bit of green until it tumbled reluctantly from the net.

"He likes flies." Darcy's hand flashed in the air near the log; he brought it close to the web and released the insect. Again the tracery trembled; the spider rushed out, but now it remained.

"The spiders eat flies, and the frogs eat spiders, and the snakes eat the frogs," he explained soberly, as though understanding her

thoughts. "That's nat'chral history, mom."

"Yes," she said, from her seat on the log. "I suppose it is." All part of the silent, unseen struggle that went on in the forest by day and night for eons past and those to come—yet sensing the pattern of tumult, she felt unaccountably at peace. The other, older Darcy came into her thoughts, and she remembered a summer day spent with him on a wooded hillside. She remembered the way his dark hair fell unheeded over one gray eye, and his deep, thoughtful voice as his fingers drew a small rectangle in the path. *If we knew this single foot of earth*, he'd said, *we would know 'most all the universe*.

There came the distant tolling of a bell, and she wondered absently what it might be.

Darcy gave a small cry. "Gee, mom, the school bell!"

"Hurry," she cried, shoving the lunch pail at him. "Oh, darling, run! You're going to be late again!"

She watched the small puffs of dust as he reached the country road and raced away around the turn.

She walked slowly back and sat on the log. The spider was gone; the fly was gone; the web was as it had been—silvery with dew.

If we knew this single foot of earth. Dear God, she thought, let him grow up to be just the same.

She smiled to herself as gentle fragrance warmed with the gathering day. "You're just natural history," she said to the unseen spider. Like herself, a fragment caught up in tumultuous life.

But there's a difference, she thought, starting back toward home, toward her butter churn, the chickens, and cows. There are so many small, unnoticed victories that, added together, can make one's life a song of triumph. And today, perhaps, I have had my own small victory. ○

May the coming Holiday Season the light and pea



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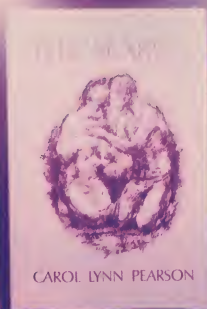
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Fiction

Gentile Gibbs' Boy

[illegible]

The Bishop had invited me to spend the night with him so as soon as it was dark I set out and headed for his home. I mentioned that his presence was important to me.

You were going to tell me, Bishop, about that young lad who was my friend—Gentile Gabe's boy, yes?

There wasn't any danger of my forgetting to record him. His work is all my experience in M.T. A crew has just entered here to be challenged by the words of a young speaker. I am afraid I didn't have much of the song for my eyes kept looking the face of the young contestant. It was not a handsome face, but there was character written

[illegible]

Gentile Gibbs' Boy

Illustrated by Dale Kilbourn

While the choir was preparing to sing, I leaned over and asked Bishop Whiting the name of the

"That's Donald McKell—Gentile Gibbs' boy," he answered, adding hurriedly, "remind me to tell you his story."

There wasn't any danger of my forgetting to remind him, for never in all my experience in MIA work had my interest been so challenged by the words of a young speaker. I am afraid I didn't hear much of the song, for my eyes kept seeking the face of the young constable. It was not a handsome face, but there was character written all over it. The old man whose eager listening had attracted me was also still looking up at the boy who had just spoken, his face shining with admiration. I wondered if that was Gentle Gibbs of whom I had heard



on my intermittent visits to Banak. I was not long in discovering that a third pair of eyes was neglecting the music to stray to the sandy-haired lad. These were soft brown eyes, looking out from the pretty face, framed with brown curls, of a little girl who sat in the choir. Two or three times the lad looked in her direction, and each time the tan of his cheeks seemed to deepen.

Immediately after adjournment the young winner was surrounded by congratulating friends. I crowded up with the rest of them, and when Bishop Whiting said, "Donald, Brother Jones of the general board would like to shake hands with you," I was happy to tell the young man how proud we were of the thing he had done. He received my

congratulations with reserve, but with genuine appreciation.

He soon left the stage and began talking with the old man, while the little brown-eyed girl stood waiting a few steps away.

The bishop had invited me to spend the night with him, so as soon as we were in his car and headed for his home, I reminded him of his promise.

"You were going to tell me, bishop, about that young lad who won the contest—Gentile Gibbs' boy, you called him."

"Yes, yes; a very interesting story—and helpful because it's true and happened right here in our own ward.

"You perhaps know," the bishop commenced, "that Hank Gibbs had

been the only permanent gentile in Banak for as far back as most of us can remember. There have been transients, of course, now and then, but Gentile Gibbs has always been with us, and as we used to say, he was a regular 'Mormon' eater."

"But," I interrupted the bishop, "wasn't that he, there on the front row tonight—the most attentive and appreciative person in the room?"

"Yes; that's what makes it all so interesting.

"You see, we had grown up here in Banak to regard Hank Gibbs as the embodiment of all that is evil, never dreaming that there might be a vein of good in his character if only someone should try to reach it.

"He wasn't always a gentile,—an

apostate, you see. When he was a boy, so I recall, soon after he had married Emily Callister, the daughter of Bishop Callister, who had been sent down here to help settle this part of the country, he was offended by an insignificant thing. From that time he was a bitter enemy of the Church. His young wife died a few years later, of a broken heart, so everyone said, leaving a little girl.

"Brother and Sister Callister, naturally, wanted to take the baby, but Gibbs took her away to a relative of his in California, and we never did hear much about her. Once in a great while she would come out for a short visit; and while her grandmother Callister lived, I think she sort of kept in touch with her.

"Then we heard she was married and later that her husband had been killed in the World War. Soon after that she came back with her little boy and kept house for her

father. But it was only for a couple of years, for she died when Donald was about ten years old.

"I have often thought of late, Brother Jones," the bishop commented as we started up the path to the house, after putting the car in the garage, "that we Latter-day Saints who have borne so much persecution should have learned the lesson of tolerance. But we *haven't* learned it; we are just as intolerant and probably as cruel in our way as many of our persecutors."

The bishop went on with his story as we sat in his comfortable living room.

"You see, because little Donald was old man Gibbs' boy, he was at once ostracized—set apart, and branded as a gentile. As a child he was retiring and shy, and as none of the other children sought his companionship, he lived in a world of his own. In school he was very bright and read everything

available, but he took no part in school doings—that is, he was given no chance to participate in the normal activities of school and community life—and all because he was Gentle Gibbs' boy.

"You remember perhaps that a few years ago there was quite an oil enthusiasm created about some wells discovered just south of here. It brought in a flock of adventurers. Several families, in fact, came and settled for the winter here in Banak. There were among them half a dozen youngsters a little older than Donald. They took him into their crowd and almost overnight he seemed to have become a different boy. He lost interest in school. He began to smoke and to sit on the street corners and try to tell as vile jokes, or swear as profanely, as the rest of them.

"That winter we had a regular reign of terror here. Our own youngsters went through the hoodlum period, of course, as each new crop came along; but we had never known what it meant to have our nights disturbed by drunken yelling and profanity in the streets; to have our cars stolen and smashed up and our places of business looted.

"The strange thing about it was the way old man Gibbs took this change in Donald. My own wife couldn't have been more distracted had she seen our Joe suddenly going to the dogs. He used to spend his nights hunting for the boy, and he paid out hundreds of dollars making good the damages done by the boy and his associates.

"It was two years ago last fall that the gang took a car from the curb in front of the Co-op store one night and went over to Granville, which is across the state line, you know. There they got some whiskey, and while coming back about three o'clock in the morning they ran into the car of some tourists

"In the Beginning Was the Word . . ."

By Mabel Jones Gabbott

February 1950

*I sought one word to guide my heart
That crystallized this perfect life,
To temper happiness, to chart
The buffetings of toil and strife.*

*Could it be majesty or power,
Or friendliness or sympathy,
Or courage equal to the hour,
Compassionate divinity?*

*"In the beginning was the Word . . ."
I read the record; heaven above
Had known that Jesus would be heard
And symbolized by one word, "Love."*

who were camped by the road about a mile east of town. A woman and a child who were sleeping in the car were rather seriously hurt, as were also Donald and one of the other boys.

"The three boys of the gang who were not injured walked back to Granville and somehow got out of the country before the officers learned of the job.

"Donald and his companion were, of course, arrested, and things looked pretty serious for them. The other boy was nearly twenty-one and Donald only seventeen, so they tried them separately. When the older boy was sentenced to a term in the penitentiary, people began to say that if the judge would only send Donald to the reform school for a few years (since the rest of the gang had skipped), the community might breathe easy again.

"During the preliminary hearing and the time between that and the trial, old man Gibbs went about like a wild man, declaring that Donald had been led into the trouble by the older boys, and that if there was any justice in the law they wouldn't make a criminal of him by sending him up and branding him for life. But most everyone in town had some grudge against the old man and thought this served him right for the way he had made other people suffer.

"It's strange, isn't it," the bishop stopped to philosophize, "how blind our prejudices can make us? Not one of us was thinking of the boy and what this was going to do to him. We were all rather gloating over the fact that, after all, Gentle Gibbs was getting what he deserved. It took a stranger to see Donald's side of the affair and to show us what an un-Christian lot we had been. That stranger was Hal Benson,—you know him, our seminary teacher who was new that year.

"We had asked Benson to take over the M Man group in Mutual and, although school had been going but a little over a month, he had contact with every boy in town within their homes. When that affair happened he knew more about Hank Gibbs' boy than all the rest of us had learned in the seven or eight years he had lived here.

"I'll never forget the night Benson came to see me. It was the night before the boy's case was to come up for final hearing. I'm sure I have never felt so chagrined and unworthy of my position in my life.

"Bishop," Benson said, 'we've got to save that boy. He's not a criminal any more than your Joe is. He's a victim of—I suppose I shouldn't say prejudice—but I wonder if you or anyone in your ward really know the boy. He's been denied all the normal social contacts a boy ought to have because his grandfather is a gentle,—at least that's as I understand the matter—though I may, of course, be mistaken.' Benson paused to give me a chance to tell him he *was* mistaken, but I couldn't.

"Then he told me about the boy—his loneliness and the different ways he had tried to substitute things in his life to take the place of the things we self-righteous folks had denied him. We had rather restrained our children when they wanted to play with him. We hadn't welcomed him into the organizations of the Church. He had been shunned merely because he was Gentle Gibbs' boy. So he had built bird-houses in his grandfather's orchard, and had collected moths and butterflies and studied and written up their habits, and had made a little aquarium out in the barn, and had collected quite a library of government bulletins on a dozen different subjects.

"Why, Donald is the most interesting lad in this town," Benson

declared to me, 'and it's our duty to save him.'

"I was amazed at the things he told me about the boy, and still was unwilling to give up my prejudices. I reminded Benson that the boy had picked up with those rough chaps from the South almost as soon as they arrived in town, and that there was an old saying about 'birds of a feather.'

"The fact that he took up with them is no proof at all of any natural criminal instincts," Benson insisted. 'Any normal boy is gregarious—he likes to be with others of his own age. It was the most natural thing in the world that he should fall in with them when they showed him a little friendliness. Perhaps I ought not to say it, bishop, but those youngsters are not so much to blame for Donald McKell's delinquency as you people right here in Banak are.' Benson got all warmed up as he explained some things to me from a psychological viewpoint that I had never sensed before."

At this point Bishop Whiting sat long, looking into space; I had to remind him that he hadn't finished the story.

"The hearing—they had the hearing, I suppose?"

"Oh—yes, yes," the bishop answered, coming out of his reverie with a start. "First, though, I went with Benson to see the boy—they had him there in jail. It was just dusk when we went, and he looked so little and lonely in that bare cell—and his head and one arm still bandaged. Well, I felt extremely guilty for the things we hadn't tried to do for the boy. I had never noticed before how much his eyes were like his Grandmother Callister's, and I couldn't help thinking what if it had been our Joe—in a place where nobody cared any more than we had cared.

"When we left the jail, we went

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to see Hank Gibbs and to talk things over with him. I dreaded that—he had been so wild at first and he hated everybody in Banak—or at least we thought he did. But the sight of the old fellow, huddled in a corner of the untidy kitchen, was even more pathetic, if possible, than the sight of the boy had been. He had lost all hope and was trying to resign himself to the loss of the only thing in the world he loved.

"When we had really convinced the old man that we were genuinely interested in the boy and wanted to see that the best thing possible was done for him, the old fellow broke down and cried like a baby.

"Well, the outcome was that Donald was given a year's suspended sentence but was paroled to Benson.

"Benson persuaded him to come back to school, and with the support of the other boys and what little help I could give him, finally got Donald to feeling that he was a member of the community and not a pariah. He began by taking part in school activities; then he started to come to Sunday School and Mutual. Before the winter was over he was one of the most active members of the M Man group. The result was that in the spring just before school was out he came to Benson one day and said he wanted to be baptized.

"Talk about dramatic incidents in stories," the bishop went on after another pause. "You don't read things much more dramatic than what we had right here in Banak the day Donald was baptized. We don't have a font, but do our baptizing down in the reservoir below town. Saturday afternoon, the last of May, had been set apart for baptisms. A large group of children were ready for the ordinance, since no baptizing had been done during the winter months. That, together with the fact, which had

become known, that Donald was going to become a member of the Church, brought about half the town out. The time set was four o'clock. Everybody was wondering how old man Gibbs would take it—and whether he knew or not. He had rarely been seen on the streets or in places of business all winter. Heretofore it had always been his custom to spend his afternoons on the street corners or in front of the post office or stores, railing at things in general, but at the Church and Church officials in particular. Naturally there was considerable excited speculation as to how he would take Donald's baptism.

"The children were baptized first, and Benson was just going into the water to officiate for Donald when a suppressed whisper ran through the crowd that Gibbs was coming. We all looked up the road, and sure enough, the old man on his sorrel mare was hurrying toward us. There was a tense silence. Instinctively we all felt sure that he had heard about Donald and was coming to interfere—not that he had made any fuss about Donald's activities during the winter as far as we knew, but we took it for granted his changed attitude was due to gratitude that the boy hadn't been sent to the reform school and consequently didn't openly resent anything Benson thought best for the boy. The fact that he had rarely been seen all winter made the sight of him now seem critical, to say the least.

"Donald was the only one in the crowd who did not become excited—that is, the only one except Benson, who with his back to the road, as he walked into the water, hadn't seen Gibbs approaching.

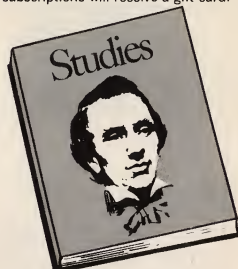
"When he asked Donald if he was ready and the boy answered affirmatively, we all held our breath, for the grandfather wasn't more than half a dozen rods away.

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We expected any second to hear him belch forth a stream of profanity and forbid the ceremony.

"Donald walked to Benson's side and Benson was just ready to begin when Gibbs rode up by me and got off his horse. In my fear of what was going to happen and in my effort to decide what I should do when the outburst came, I failed to look at him.

"But no outburst came. Donald was baptized!

"Then I turned my eyes to Hank Gibbs and received the surprise of a lifetime. The old man was standing there with his hat off and his head bowed. His face was working pitifully. When Donald stepped upon the bank, the grandfather seized both his hands and bent over him.

"We all stood there watching.

For a moment there wasn't a sound or a movement. Then Hank Gibbs turned to me and said:

"Bishop, do you think—God would—be insulted if—I were to be a part of the Church again?"

"Since that time he hasn't missed a meeting, and he's paid enough tithing to make up for years and years of negligence, and he can't do enough when it comes to contributing to ward maintenance and helping the poor or those in trouble. I have been hearing all week from different widows in town that sacks of flour have been left on their doorsteps during the last month. I know the one who has been doing all this is Hank Gibbs. Only yesterday he made arrangements for Nellie Snyder to go to the hospital for an operation she has been needing for years. It's pathetic to see

how hard he is trying to make up to the Church and to the Lord for those years of hatred. And his pride in Donald—"

The bishop was interrupted by the opening of the outside door. To my surprise the little brown-eyed girl of the choir came in.

"Brother Jones, this is my daughter," the bishop said, and as I stepped forward to shake hands with the girl, he asked:

"Did Donald tell you, Ruth, that he received his call for a mission today?"

"Oh, yes," the girl answered, a deeper pink flushing her pretty face, "and he's so thrilled about it."

The light that shone in the girl's brown eyes set me to dreaming of another chapter that would doubtless be added to the story of Gentle Gibbs' boy. ○

Elder Orson F. Whitney, member of the Council of the Twelve (1906-1931)



Elect of Elohim

From Canto Three of Elder Orson F. Whitney's "Elias"

March 1929

*He wandered through the faithless world,
A prince in shepherd guise;
He called his scattered flock, but few
The voice could recognize;
For minds upborne by hollow pride,
Or dimmed by sordid lust,
Ne'er look for kings in peasant garb,
For diamonds in the dust.*

*O bane of damning unbelief!
Thou source of lasting strife!
Thou stumbling stone, thou barrier thwart
The gates of endless life!
O love of self, and mammon lust,
Twin portals to despair,
Where bigotry, the blinded bat,
Flaps through the midnight air!*

*Through these, gloom-wrapt Gethsemane!
Thy glens of guilty shade
Grieved o'er the sinless Son of God,
By gold-bought kiss betrayed;*

*Beheld him unresisting dragged,
Forsaken, friendless, lone,
To halls where dark-browed hatred sat
On judgment's lofty throne.*

*Transfixt he hung,—O crime of crimes!—
The God whom worlds adore.
"Father forgive them!" Drained the dregs;
Immanuel—no more.*

*No more where thunders shook the earth,
Where lightnings thwart the gloom,
Saw that unconquered spirit spurn
The shackles of the tomb.*

*Far-flashing on its wings of light,
A falchion from its sheath,
It cleft the realms of darkness, and
Dissolved the bands of death.
Hell's dungeon burst, wide open swung
The everlasting bars,
Whereby the ransomed soul shall win
Those heights beyond the stars.*



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WHAT JOSEPH SMITH DID FOR THE WOMANHOOD OF THE CHURCH.

BY SUSAN YOUNG GATES.

How Joseph Smith permitted an educated a fairly accurate picture of what he did to measure the history and character of those who began life at the beginning of this period. But although hundreds of years will be necessary to tell us, let the tale of the greatness and majesty of the man, Joseph Smith, and the measure of some measure of the truth in this comparatively short

time. What he did and what he did for the woman, for science, for philosophy, for the history and deepest sense, others may consider; but the inquiry now and here to be answered is, what did his life and mission mean to the womanhood of the Church, and, therefore, to the women of the world?

First of all, what was the condition of women, socially, politically and religiously, in 1830, when the Church was organized? In answering this, it should be known that at the beginning of the

What Joseph Smith Did for the Womanhood of the Church

By Susa Young Gates

(1856-1933),
founder of the
Young Woman's
Journal



● One hundred years permits an observer a fairly accurate perspective by which to measure the history and character of those who began life at the beginning of that period. And although hundreds of years will be necessary in which to tell the tale of the greatness and majesty of the man Joseph Smith, yet we can arrive at some measure of the truth in this comparatively short time.

What his life and mission did for men, for science, for philosophy, for life in its fullest and deepest sense, others may consider; but the inquiry now and here to be answered is, what did his life and mission mean to the womanhood of the Church, and, therefore, to the women of the world?

First of all, what was the condition of women, socially, politically, and religiously, in 1830, when the Church was organized?

In answering this, it should be known that at the beginning of the

nineteenth century, when Joseph was born, the full education of girls was unknown. They were allowed, not very graciously, to attend school when the boys were away at work. But the same violent opposition to every phase of the woman's question was then centered on the ultra-liberal idea of permitting girls to acquire any learning but the polite arts of reading and writing, and perhaps a smattering of French and music, with embroidery and fine sewing. More than this, declared preachers and teachers, came of the devil. In the early part of the century, a female seminary was opened. But even then, such strong meat as mathematics or science was deemed heretical to suggest as food for brains of delicate girls.

Socially, women were just emerging from the long, dark traditions of the Crusades, the monasteries, and the later strait-laced Puritan prejudices against woman appear-

ing anywhere in public life. Yet, socially women had far more opportunities and privileges than educationally, politically, or religiously, for the way from the drawing room led often into minor powers in state affairs.

Religiously—that is, among the sects—the position of woman was more than subordinate. The Quakers were the only ones who acknowledged in any way the right of woman's voice to be raised within church walls.

Therefore, when a young and fearless prophet arose who proclaimed, as a first foundation principle, that women should have the religious franchise, and that all things should be done with "common consent," one need not wonder at the horror that his announcement created.

In the year 1830, in July, the Prophet received a revelation concerning his wife Emma, and in it were instructions and powers that

extended to all the daughters of God's kingdom.

Herein she was told to "walk in the paths of virtue before me," to "lay aside the things of this world, and seek the things for a better." She was to "be ordained under his [Joseph Smith's] hand to expound scriptures, and to exhort the church, according as it shall be given thee by my Spirit." (D&C 25:2, 10, 7.)

And what were the results? What have "Mormonism" and Joseph Smith done for me, for my sisters—for all women?

Where would I, my sisters, my mother, yea, all women of this people, be if Joseph Smith had not been born, if he had not translated the Book of Mormon, established the Church, built Kirtland, Far West, Nauvoo, consecrated temples, given endowments, established commonwealths, and finally rendered up his own life on the altar of sacrifice, returning from his contemplated trip to the Rocky Mountains, to go like a lamb to the slaughter? Can you think where we would have been? You and I? Will your mind obey your imagination and picture for you what might have been and what now is?

Who would have established a splendid, independent woman's organization, giving her every right to progress, advance, and grow along every true and natural line? Where would be our Relief Society, Mutual Improvement Associations, and the Primary, but for him? Our elective franchise in church and state? For Brigham Young never would have reached the Rocky Mountains, if Joseph Smith had not pointed the way. And if these men had not come, what class of people would have come?

Think of it, every woman, young or old; ponder it well. What debt do you owe Joseph Smith, the prophet of the living God? What has he done for you? And how may

we repay this debt, this obligation? Only by love and loyalty to him, and obedience to the principles which he taught.

We remember that which is constantly before our eyes, within the hearing of our ears, and upon our lips in speech. The memory of the Savior himself might perish from the earth were he not spoken of and written about constantly. Why are the scriptures so necessary to the people's spiritual health? Because they tell us of God and his hand-dealings on earth. And surely the memory of any man would speedily fade were not books written, pictures painted, and monuments erected to keep memory green.

Let us talk of Joseph Smith, write about him, and love and honor him daily and hourly.

One key: Whenever a meeting drags, or is spiritless, let anyone get up and testify to the mission of the Prophet Joseph Smith and see how quickly light will dispel the darkness. If a missionary in the field would have his mettle tested to the utmost, let him boldly testify to the truth of Joseph's message to the earth and to the majesty and power of that man. There was a time when it took more courage to testify of Christ. But now, the mere knowledge of him is almost covering the whole earth, and it is easy to speak of him and his refulgent earth mission. Just now, the storm center of truth broods over the name and memory of Joseph Smith and his new testament of the character and power of the Savior. It is because Joseph Smith testifies of the Christ as he is, not as he is supposed to be, that men hate him. Was not the same condition existent in Judea nineteen hundred years ago?

Then, up with the standard of truth, and honor and glory to the standard bearer, who went down to

his grave in the battle with death and hell, holding that banner aloft as he chanted a hymn to God and Christ! We thank God that our eyes may still see, our ears still hear, and our lips still speak the praises of our "prophet, priest, and king."

In conclusion, let us give some extracts from the teachings of this great man to the Woman's Society, which he, under revelation from God, established on March 17, 1842, in Nauvoo. A perusal of the minutes, kept by the secretary, Eliza R. Snow, gives a wonderful insight into the liberality and justice manifested by Joseph Smith toward women and womanhood. Let young elders and bishops note the breadth and scope given to all women by the teaching of the Prophet.

One may learn more of a man's attitude on any question by reading what he says, himself, than by reading what others say about him. Hence it is that the reading of the scriptures is far more profitable than reading any number of commentaries and stories about them.

Let us go to the fountainhead for light:

The meeting was addressed, March 17, 1842, by President Joseph Smith, to illustrate the object of the society—that the society of the sisters might provoke the brethren to good works, in looking to the wants of the poor, searching after objects of charity, and administering to their wants—to assist by correcting the morals and strengthening the virtues of the community, and save the elders the trouble of rebuking; that they may give their time to other duties, etc., in their public teaching. He proposed that the sisters elect a presiding officer to preside over them, and let the presiding officer choose two counselors to assist in the duties of her office; that he would ordain them

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to preside over the society, and let them preside just as the Presidency preside over the Church; and if they need his instructions, he will give it from time to time.

President Smith gave an initial donation of five dollars—a gold piece to commence the funds of the society—and said that whatever he gave in charity would hereafter be given through this society.

He then suggested the propriety of electing a presidency to continue in office during good behavior, or so long as they shall continue to fill the office with dignity, like the First Presidency of the Church. He said that all difficulties which might and would cross our way must be surmounted, though the soul be tried, the heart faint, and hands hang down. There must be decision of character aside from sympathy, and all must act in concert, or nothing can be done. He said that the society should move according to the ancient priesthood; hence, there should be a select society from all the evils of the world, choice and virtuous.

He said that they were going to be left to themselves—that they would not long have him to instruct them—that the Church would not have his instructions long, and the world would not be troubled with him a great while, and would not

have his teachings. He exhorted the sisters to concentrate their faith and prayers for, and place confidence in, those whom God had appointed to honor, whom God has placed at the head to lead; that we should arm them with our prayers; that the keys of the kingdom are about to be given to them.

"You must put down iniquity, and by your own example provoke the elders to good works," he declared. He said that not war, not jangle, not contradiction, but meekness, love, purity—these are the things that should magnify us. Evil must be brought to light—iniquity must be purged out; then the veil will be rent, and the blessings of heaven will flow down. This society was to get instructions through the order which God has established, through the medium of those appointed to lead.

Let kindness, charity, and love govern your work henceforward, the sisters were told. Don't envy sinners. Have mercy on them. Let your labors be confined mostly to those around you, in your own circles; as far as knowledge is concerned, it may extend to all the world, but your administration should be confined to the immediate circle of your acquaintance, and more especially to the members of the society. ○

Viewpoint

By Janet Moore

September 1945

*"Poor things," murmured Kay
To Phil, as she closed the door
On her parents by the fire.
"Middle life's a bore.
How one must envy youth
At humdrum forty-four."*

*"Poor dears," her mother sighed,
And turned the music low,
"They make such work of fun,
And often suffer so.
How good to have youth past
Eighteen can never know!"*

Looking back to a forward-looking era



It was in 1887, the year the Improvement Era started publication, that an era of another type began—the era of the porphyry coppers.*

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Florence B. Pinnock
Today's Family Editor
1959-1969



Volume 63, November, 1960

By Florence B. Pinnock

on this
Thanksgiving
Clay

[illegible]

		Crayfish Cocktail	
MINES AND BODIES	Dear Trudy	Isamu Suzuki	Chien Dzung
	Michael Vraton		Gray
ADD LIFE THEM		Vagabond Nicksen	
		Scott Paine, Jr.	
TO REACH		Quincy Goodrich, Sr.	
	Grape Isled Nod	Edith	Bills

**On this
Thanksgiving Day**

Let us be thankful
for the basic things
in our lives.
For eyes to see—
not just television to look at;
for ears that listen—
not just silver to jingle;
for minds that explore—
not thoughts that imitate;
for friends to love—
not people to use.
Let us give thanks
for our precious
minds and bodies
and use them
to reach
high.

Burl Shephard, "Today's Family"
editor (1949-52),
and managing editor
of the *Instructor* (1965-70)



Winter Salads

Volume 52, November 1949
By Burl Shephard

• We all think of salads when the garden is green. Let's not forget them after the first frost. For the first rule in the book for salads is simply this: serve them! Serve them twice a day every day.

Salads need not be elaborate, but they should feature *raw* fruits and vegetables, unless your doctor prohibits their use, for in this way you insure your family a protective supply of life-giving elements of the soil in their natural state. A single raw vegetable may be served as a "finger salad" without dressing at one meal. Try carrot sticks, onion slices, cauliflower sections, green pepper rings, cucumber fingers, celery stalks, turnip or cabbage wedges, and apple sections (eat the peelings too).

Rule number two is: save the vitamins! Don't soak your salad vegetables in a pan of water, and don't prepare the salad an hour ahead of time and let it stand at room temperature. Salads are best prepared just before serving.

And rule three: the salad might wisely be served before the main course as it is more certain to be eaten when the appetite is keen, especially by children. Also, it helps to prevent overeating of other foods and thus helps to control the waistline. By the same token, a rich fruit salad is better served after the main course because were it served earlier its high satiety value might lead to refusal of other foods, particularly by growing children.

Carrot Salads

Shred enough carrots for the family salad and add:

- Ground or whole raisins. Serve with peanut butter dressing, banana dressing, or whipped cream.
- $\frac{1}{2}$ cup chopped celery to each cup of carrots, 2 tablespoons

minced parsley, 1 tablespoon minced onion. Serve with French dressing or mayonnaise.

- Chopped bell pepper, diced apple; French or fruit dressing or mayonnaise.
- Shredded pineapple, chopped nuts; mayonnaise.
- Quartered tomatoes, minced parsley or basil; sour cream dressing.

Cabbage Salads

To finely shredded cabbage add:

- Diced apple, chopped green pepper, slivered almonds; mayonnaise.
- $\frac{1}{2}$ cup each grated carrots, beets, and chopped celery to each cup of cabbage; chopped parsley and onion to taste; French dressing.
- Diced pineapple, banana slices, cut marshmallows; mayonnaise or fruit dressing.
- Celery or dill seeds, or chopped dill pickle; mayonnaise or French dressing.

Apple Salads

Fruit Medley: Cube apples, oranges, and pineapple. Add a spoonful of minced cranberries or a few pomegranate seeds for color. Banana dressing or honey French dressing may be used.

Fruit Sections: Alternate sections of unpeeled red apple with grapefruit sections on bed of lettuce or romaine. Sprinkle with lemon juice and honey mixture, or top with mayonnaise. Garnish with chopped dates.

Banana Dressing

Place a ripe banana in a bowl and mash with fork until perfectly smooth. Add salad oil, a little at a time, beating constantly. Add lemon juice to taste, and more oil, stirring until thick. (Use corn, peanut, cottonseed, or soybean oil for variety.)

Peanut Butter Dressing

Slowly add 4 tablespoons cool water and 1 tablespoon lemon juice to 1 tablespoon peanut butter, stirring constantly to prevent lumps. A tablespoon each of finely minced onion and parsley will improve the taste of the dressing.

Honey French Dressing

- 3 tablespoons salad oil
- 2 tablespoons lemon juice
- 1 tablespoon honey

Beat well together, or shake in a bottle. Salt to taste. This is an excellent dressing for tossed green salads. ○

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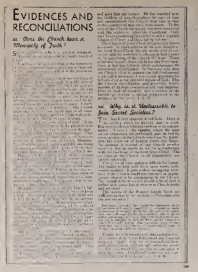
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Does the Church Have a Monopoly of Truth?

By Elder John A. Widtsoe



• Such a question reflects a complete misapprehension of the claims of the restored Church of Christ.

A monopoly of truth would mean the possession of all available truth and the exclusion of those not in the Church from participation in the possession or benefits of truth.

Nothing could be further from the teachings of the Church. It has been taught from the days of the Prophet Joseph Smith that the light of truth enlightens every man born into the earth. All who seek truth may find it, whether in or out of the Church. Those who seek earnestly for truth in libraries, laboratories, or open nature will be rewarded from the inexhaustible fountain of truth. The author of truth is generous. The Church urges that in every clime, by all men, at all times, the search for truth be continued; for as truth multiplies among men, human joys may increase.

However, there are many kinds of truth. Some truths concern themselves with the physical laws determining the conditions of earth and the heavens, and by which things move and operate. That is valuable knowledge, which has given humanity many of its material and intellectual blessings. The discovery of such truths has called into being our present civilization, which gives light and comfort to the humblest home.

There are higher kinds of truth, such as pertain to human conduct, that is, to man's manner of using the gifts of knowledge that have come to him; truths that concern the God of heaven and man's relationship to his divine Father; truths that explain the mystery of the past, reveal the purpose of the present, and foretell the future destiny of man; truths that enable man, if he but uses them, to approach, forever, the likeness of God.

This latter kind of truth forms the plan of salvation as set forth in the gospel of the Lord Jesus Christ. The gospel is a product of the mind and will of the Lord. It teaches that a divine purpose runs through the universe, encompassing every fact, law, and principle, and enlivening all the works of nature. Thus the gospel in its fullness becomes the structure or house of truth, into which all truth may be fitted. As the home of truth, the gospel claims all truth and places all truth in its proper place and position with respect to the present and future welfare of man.

The truths of the gospel, as all other truths, are available to all mankind. Indeed, perhaps all men possess a part of this basic knowledge for their great comfort. Certainly in every church professing God there is some of this higher truth. That is the doctrine of the Latter-day Saints.

However, the gospel is operated on earth under the authority of the Lord. He placed man on earth and gave him the gospel. He has watched over the children of men throughout the ages of time and reestablished his church from time to time as the apostasy of man made it necessary. To the care of the Church the gospel has been committed with his authority, called the priesthood. Only the church possessing this authority is the complete Church of Christ, and there can be but one.

The Church of Jesus Christ of Latter-day Saints possesses the truth relative to the true gospel of the Lord Jesus Christ, the one divine plan of salvation, and the authority to officiate in God's name in the upbuilding of the Church of Christ.

There is but one gospel; there can be but one priesthood; there is but one church which encompasses the whole truth of the gospel. In that sense only does the Church claim to possess the full fundamental truth, call it monopoly if you choose, necessary for full salvation in the celestial kingdom of God. This the Church does humbly and gratefully, keenly sensible of its high commission and vast responsibility to lead all mankind into a fullness of the knowledge leading to eternal progression in the presence of the Lord. ○



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The Spoken Word



Elder Richard L. Evans
of the Council of the Twelve
Era Managing Editor, 1936-1949,
Editor, 1950-1970

Self-Searching

March 1951

There is a proverb that says: "Believe no tales from an enemy's tongue." But perhaps we can believe our own examination of ourselves. And so, let's do a bit of self-searching on a series of subjects: If you were choosing someone you had to trust, could you trust yourself? Would you like to meet yourself when you are in trouble? Would you like to be at your own mercy? If other men didn't put locks on their homes, on their barns, on their banks, would you ever walk in where you knew you had no right to walk? If there were no accounts, no courts, no jails, no disgrace—would you ever take what you knew you had no right to take? Would you serve a man without influence as fairly as you would a man with influence? Would you pay a person as fair a price for something he was forced to sell as for something he didn't have to sell? Would you honor an unwritten agreement as honestly as if it were written? If you found a lost article that no one else could possibly know you had found, would you try to return it or would you put it in your own pocket? Would you compromise on a question of right or wrong? Do you talk as well of your friends when they aren't around as when they are? If you made a mistake, would you admit it, or would you pretend to be right even when you knew you were wrong? Could you be trusted as well away from home as you could where you are known? Do you think the world owes you a living, or do you honestly know that you should work for what you want? Do you make an earnest effort to improve your performance? Do you try to get the job done, or have you been loafing along for fear you were doing too much? Would you hire yourself? Would you like to work for yourself? If you were your own partner, could you trust yourself? If your partner were to die, would you treat his family as fairly as if he were alive? If he lost his health, would you still deal with him not only justly but also generously? Let's look again, inside out: Would you like to work for yourself? Would you like to live with yourself? This is admittedly a severe scorecard. But sometimes it's a good thing to turn ourselves inside out and look at ourselves as honestly as if we were someone else.

Domestic Diplomacy

May 1962

Public relations, so-called, have come to be important to both individuals and organizations—that is, the impression—the "image"—with which we are, in other minds, inseparably associated. Merchants, manufacturers, professional men, and many others learn the importance of these impressions. All this is readily recognized in many relationships of life. And it would seem that this should also be as readily recognized, or more so, at home, with those we love and live with in the closest of all associations—with those who mean the most. Are not those who belong to us, and to whom we belong, entitled to see the better side of ourselves—not the most formal side, perhaps, but the most understanding and considerate side; to hear our thanks, to know of our interest, share our confidences; to give and take, and be accommodated even at our own inconvenience? Are they not entitled to see us groomed and pleasant and personable; to

receive pleasant replies, and to know, and hear, and feel our gratitude and love and loyalty? Sometimes it might be well to ask ourselves what it would be like not to be able to go home—not to have a place in the family circle—not to have a sense of belonging—not to know that there are some who share our sorrows and successes or who feel a personal responsibility, as if we were personally a part of them. God has given us no greater blessing than that of belonging to a loving and loyal family, of having a home, a place where we are welcome and understood, free from fear of being unkindly quoted; a place where all our interests are sincerely considered and served. Surely such a place deserves the best of all we can give—deserves to see and hear the better side of ourselves, and to receive from us a fair share of service in all the thousand things it takes to keep it going. Home deserves our consideration, our appreciation, our help, and a faithful, pleasant performance on our part. "God Bless Our Home" is a motto that once appeared on many walls. And he will bless it, and us, if we bless each other and serve and live and share in love and loyalty. Home is, or can be—should be—the nearest thing we have to a heaven on earth.

Saving your marriage . . .

November 1969

Over and over this truth keeps recurring—that marriage and a happy home are the basis of a stable society and a full and happy life. But one of the disillusionments of life is that something once so precious, so promising, could turn, at times, to such incompatibility—and even enmity. "For a couple who have basked in the sunshine of each other's love, to stand by and see the clouds of misunderstanding and discord obscure the lovelight of their lives, is tragedy indeed."¹ Part of the answer runs along some lines from Dr. Hubert Howe: "Why don't people know how to stay happily married?" he asked. "... What changes so sharply? ... Men and women, anguished, broken, beseech for some way to rescue the hopes with which they set out ... hopes so vivid, so sacred, ... somebody to tell it to, somebody to do it for, somebody that needs you, somebody that shares. ... What led up to these alleged grounds? Countless petty clashes, ... failures to understand ... selfishness ... [failure to be definite and responsible in matters of money] ... the habit of secrecy ... lack of common interests [and activities]. ... Let this drifting apart keep on, and you'll be divorced in spirit if not in court. ... [Avoid] the growth of drabness. ... Don't let your conversation sink to the dreary level of complaint, anger, self-pity. ... Don't neglect the tact, politeness ... compliments ... with which you started out. *Don't let down.* ... And if you catch yourself brooding on the fact that you've failed to find a perfect mate, just walk up to the mirror and demand, 'Am I the perfect mate?' Ask yourself over and over, insistently: 'Am I contributing my share, as a partner, to home and happiness?'"² Whatever the cause, whatever it requires, when two people of honor and honesty, of character and common sense, have committed themselves to marriage, saving a home, a family, is worth all the effort. "Winning a love once is not enough. Keep rewinning it. ... In the last analysis, it's up to you to save your marriage."

¹David O. McKay, general conference address, April 4, 1969.

²Hubert S. Howe, M.D., as quoted by Sarah Comstock, "Can't I Save My Marriage," Good Housekeeping, January 1935.

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Preston Nibley
(1884-1966), former
assistant Church
Historian



Volume 29, December 1925



Brigham Young in Nauvoo

By Preston Nibley

• Arriving in Nauvoo from England, Brigham Young at once became active in the affairs of the Church. The labor that he loved was "building up the kingdom," as he so often expressed it, in later years. It was only in spare time, when the Church did not demand him, that he looked after his per-

sonal affairs. The Prophet Joseph Smith was no doubt aware of the sacrifices he had made, for I find this entry made in Brigham's journal, nine days after he arrived home:

"President Smith called on me at my house, when he received the following revelation: 'Dear

and well-beloved brother, Brigham Young, verily thus saith the Lord unto you: My servant Brigham, it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me.

"I have seen your labor and toil in journeying for my name.

"I therefore command you to send my word abroad, and take especial care of your family from this time, henceforth and forever. Amen." (D&C 126.)

The permission to devote some time to his family was no doubt very welcome to him. During his absence in England his family had managed somehow with temporary shelter, and on his arrival home he found them in very uncomfortable circumstances.

He relates:

"On my return from England I found my family living in a small unfinished log-cabin, situated on a low, wet lot, so swampy that when the first attempt was made to plow it the oxen mired; but after the city was drained it became a valuable garden spot.


"Although I had to spend the principal part of my time at the call of brother Joseph, in the service of the Church, the portion of time left me I spent in draining, fencing and cultivating my lot, building a temporary shed for my cow, chinking and otherwise furnishing my house; and as the ground was too damp to admit of a cellar underground, I built one with two brick walls about four or six inches apart arched over with brick. Frost never penetrated it, although in summer articles would mildew in it." (Millennial Star, Vol. 26, p. 88.)

On the 15th of August, Brigham was in attendance at a conference held in the settlement of Zarahemla. The next day he presided at a special conference in Nauvoo. It was at this latter that the Prophet

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to placidly until the end is quiet is better than to be in a hurry to get it done. Be so as possible without trouble in an good thing with all persons. Check your truth quietly in clear, and keep to them even the dull and common; they have their story. We do not find a signature person, then are creatures to the spirit. If you compare yourself with others you will become vain to desire; for if you think there will be greater a better person than yourself. Enjoy your achievements as well as your pains. Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But do the best that you can when you are wrong, persons, even for high ideals, and circumstances are full of deception. Be yourself. Especially do not show affection. Nothing is capital about love; for in the first of all things, it is destruction; it is poured on the fire, and we are finally the conquest of the years, counting the things of youth. Mature strength of spirit to shield you in sudden shelter. But do not desire yourself with sympathy. Many have no love of fatigue and loneliness. Be cheerful in adversity, be gentle with yourself. You are capable of the universe, no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, to deny the universe is to deny an it should. We therefore be at peace with God, whatever you conceive him to be, and whatever your faith is, whatever, in the recognition of the keep peace with your soul. We wish all the shown, drudgery, and broken dreams, it is still a beautiful world. Be careful. Obedience to be happy.

— found in all Saint Paul's church, Baltimore, dated 1896

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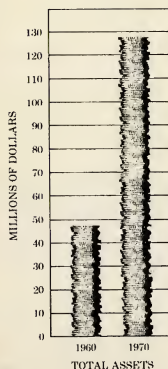
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Joseph inaugurated a new order of Church government which moved Brigham a little closer toward the important position he was to occupy within a few years. The Prophet said that "the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the Church at the stakes, and assist to bear off the kingdom victoriously to the nations, and as they had been faithful, and had borne the burden in the heat of the day, that it was right that they should have an opportunity of providing something for themselves and families. . . ." (*Documentary History of the Church*, Vol. 4, p. 403.)

Brigham, as president of the Twelve, now stood next to the First Presidency. In this capacity he was as usual extremely energetic. Under date of October 2, 1841, at Nauvoo, he records the following in his journal:

"I attended Conference; much valuable instruction was given by the President, Joseph Smith. I addressed the Conference with regard to the appointment of suitable missionaries, and in regard to the importance of teaching abroad the first principles of the Gospel, and letting alone those principles they did not understand; also on the propriety of many of the Elders remaining at home, and working on the Lord's House, and the necessity of more liberal consecrations and more energetic efforts to forward the work of building the Temple and Nauvoo House. The congregation was immense, and the greatest unanimity prevailed."

(*Millennial Star*, Vol. 26, p. 104.)

And again, under the date of November 8:

"I attended the dedication of the baptismal font in the Lord's House; President Smith called upon me to offer the dedicatory prayer. This is the first font erected and dedicated for the baptism for the dead in this dispensation." (*Ibid.*)

Almost daily Brigham was in contact with the Prophet Joseph, whom he loved more than any other man, and whom he looked to constantly for guidance and inspiration. Here are two brief mentions of this association from his journal:

Nov. 28, 1841.—"Brother Joseph and the Twelve spent the day in council at my house."

Nov. 30.—"Met in council with Joseph and the Twelve at my house, in relation to the *Times and Seasons*." (*Ibid.*, p. 105.)

As the year 1841 drew to a close in Nauvoo, the white blanket of winter was spread over the land. Peace and prosperity reigned among the Saints. Verily the kingdom was advancing and being built up, due to the noble, unselfish, and splendid efforts of its leaders and members, not the least of whom was Brigham Young.

Christmas Day was no doubt a time of rejoicing in Brigham's home. It was a humble little home, but he was there to enjoy the day with his wife and children, the first Christmas he had had with them in nearly three years. That he was also enjoying the society of his brethren is evident from the following: "I partook of a Christmas supper with the Twelve at bro. Hiram Kimball's." (*Ibid.*, p. 118.) ○



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Elder Joseph F.
Merrill, member of
the Council of the
Twelve (1931-1952)

Volume 21, January 1918

Home Evening

By Elder Joseph F. Merrill, a member of the Council of the Twelve

Once before, when we were young, we were asked to speak a few words about Home Evening. I cannot, I regret that I have been disappointed in this, as I have a number of times in the past. In those early years, that was, we were instructed that we were to speak and sing, and that we were to be as simple as possible. I am now a member of the Council of the Twelve, and I am now asked to speak a few words about Home Evening. I am now a member of the Council of the Twelve, and I am now asked to speak a few words about Home Evening. I am now a member of the Council of the Twelve, and I am now asked to speak a few words about Home Evening.

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Home Evening

By Elder Joseph F. Merrill*



● I have been asked, my brethren and sisters, to speak a few words about home evening, a topic that has been discussed in this tabernacle a number of times in the past. It does seem strange that we are so forgetful, that we are so careless and indifferent, and that it is so necessary to remind us continually of what is for our good. This, perhaps, is not because we do not believe; not because we are not in sympathy with what we are advised, instructed, and urged to do, but because of conditions by which we are surrounded.

Under the best of circumstances life, with the average man and woman, is strenuous; there is a struggle; duties and obligations are numerous; we have much to do; and because of these conditions,

*Remarks by Dr. Joseph F. Merrill at the quarterly conference of the Granite Stake, Sunday, August 26, 1917.

we sometimes are unable to do what we perhaps would like to do, because we are weary or because there are other things that more or less interfere.

I do not know how many of you Latter-day Saints remember, as I very vividly remember, when this topic was presented to us a number of years ago. We were promised that if we would observe home evening faithfully and diligently, no member of our family would ever be lost; there would be in the homes of the people of this stake of Zion a peace and love, a purity and joy, that would make our home life ideal; the fathers and mothers would have such influence for good with their children that they would have the indescribable joy of seeing them faithful and true and grow up pure and remain pure, and their feet would be preserved from the

snarers and pitfalls of the evil one.

Notwithstanding these promises, and notwithstanding the fact that we have urged the observance of home evening in the wards of this stake, there is no question but that at the present time there are few people who observe it. And yet, I know, my brethren and sisters, that those who have truly observed it can testify that there have come to their homes great blessings. But strange to say—even those in charge of ward affairs sometimes forget. And so we have public meetings of various kinds arranged on home evening, when it was the advice that every Latter-day Saint family spend that evening at home, and that public meetings and affairs be placed at other times.

It makes no difference what we might think or do, there is a responsibility of parenthood that we cannot escape. (See D&C 68:25-28.) It cannot be placed on other shoulders. And if we are sincere and true, if we believe the gospel of Jesus Christ, we must know that there is no responsibility that is greater than the obligation we have assumed in our families. The father must be true, faithful and loyal, devoted and sincere and full of fidelity to his family—to his wife and children, true to those dependents pulling upon his heart-strings. His whole life must be sincerely devoted to them. He must not be unkind; he must not be impatient and overbearing; but he must manifest the spirit of patience and gentleness and love. He must treat his wife as his companion and friend and helpmate; he must treat his children as the nearest and dearest objects to him in life. And the mother also must remember the obligations that she has to her husband and children; and the children must remember the obligations that they have to their parents.

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And so, my brethren and sisters, if we will fully make our home life as the gospel teaches us to do, it seems to me we can find one evening a week when the family will assemble around the hearthstone and make this the most pleasant and profitable time of the whole week. And if fathers in the spirit of fatherhood, and mothers in the spirit of motherhood, and children in the spirit of obedience, will only accept this advice and observe this evening, there will come to the home an influence and joy that otherwise will not be there.

Of course, some families are large and the children range from infants to adults, having various kinds of responsibility; hence it is difficult to find a time when all can be together. But, I remember one of the old sayings, and I believe it to be true, that where there is a will there is a way. Can it be that during the whole week there is no single hour when we could cultivate the love of our family and teach them, understand them, enter into sympathy with them? That parent that is not one with his children is not enjoying his family as he might, and he does not have the influence that he might. It is possible for fathers and mothers to be close to their children. It is possible for them to be the confidants of their children, having the children come to them with their joys, their sorrows, and their troubles.

Now, my brethren and sisters, you may not feel that these matters are very important. But we believe them to be most important. We believe we must be awake, as we have never been awake, to stamp out evil and the tendencies toward evil, and we should all work in every way possible as we have never worked before. The evil one is working in various ways. As his time grows shorter and shorter, his efforts are being more and more

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increased; and so, unless we are active and on the alert, we shall find that we are being trapped in ways we do not know and do not suspect. Therefore, we feel that it is necessary that we shall pray and that we shall work and that we shall accept the advice given us.

My brethren and sisters, in every home in this stake of Zion we should like to have Monday evening observed as home evening. There would be no objection to branches of the family—married sons and daughters—meeting with the rest of the family. Will we not develop this practice among us until it grows into a habit? Some have not felt a particular need for this. Some have felt that their children are grown and only the parents remain. But whether the family be large or small, composed of old or young, or of both, it is possible to have a program of songs, stories, games, readings, experiences, instructions, prayers, etc., that shall be entertaining and profitable to all.

Even though there are, for one reason or another, no children, the home evening may still be profitable. Is there any husband so indifferent and forgetful that he has ceased to court his wife? There was a time when an evening with her alone was counted as the most beautiful evening of the week. That husband is certainly an object of pity who has ceased to court his wife. He has let the sweetness of life go out of his home. In fact, his home has ceased to be a home. It is only a place to live. Where love is not, there can be no home.

Hence, so far as I can see, there is no reason why we should not spend this evening with our family in pleasure and profit and joy. If we will do it there will come into our homes love and unity and the spirit of peace and satisfaction that cannot, and will not, otherwise be there so abundantly. ○



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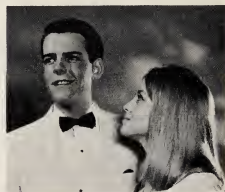


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BOOKER T. WASHINGTON

Booker T. Washington, the great educator and statesman, is the subject of this issue. The article, written by the author, is a study of his life and work, and is a valuable contribution to the history of the Negro people.

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Booker T. Washington's Views of the "Mormons"

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Booker T. Washington (1856-1915), American Negro educator

Booker T. Washington's Views of the Mormons

• The famous Booker T. Washington, who recently [1913] visited Salt Lake City, has written an article for the *New York Age* (April 17), the leading Negro newspaper of the United States, in which he tells about his visit to Salt Lake City. Among other things he declares that the Mormons have been misrepresented, and that the worst of the Mormon life is generally advertised. We quote from his long and interesting account:

"The 'Mormon' Church was first organized in New York state only eighty-three years ago. From 150 [143] people, hardy pioneers, who entered Utah sixty-six years ago, the number has grown year by year until in Utah there are now over 300,000 'Mormons,' and they have certainly made the desert blossom as the rose. I have never been among a more healthy, clean, progressive set of people than these people are. All through Utah they have turned the desert into gardens and orchards. Wherever one finds a 'Mormon' colony there he finds the evidence of hard work and wealth. . . .

"From the first the 'Mormons' constantly and persistently pursued the policy of having their people

get hold of land, to settle on the soil and become farmers. The 'Mormon' leaders knew that if they once got possession of the soil and taught their people how to become successful farmers that they would be laying the foundation so secure that they could not be disturbed. . . .

"Like the negro, the 'Mormons,' I am sure, have been misrepresented before the world. I have learned by experience and observation that it is never safe to pass final judgment upon a people until one has had an opportunity to get into the real life of those people. The negro is suffering to-day just as the 'Mormons' have suffered and are suffering. . . . No person outside a group of people can ever really know that race or that group of people until he gets into their homes, and gets a chance to observe their men, their women, and their children, and has a chance to partake of their hospitality and get into their inner life.

"There are many people today who consider themselves wise on the condition of the negro who are really afraid to go into a negro home, who never go into a negro church or Sunday school, who have

never met colored people in social circles, and hence such people know little about the moral standards and activities of the colored people. The same, I am convinced, is true regarding the 'Mormons.' The people who speak in the most disrespectful terms of these people are those who know least about them.

"I am convinced that the 'Mormons' are not an immoral people. No immoral people could have such strong, fine bodies as these people, nor such vigorous, alert minds as they. It has been my privilege to address schools and universities in nearly every part of America, and I say without hesitation that I have never addressed a school anywhere where the students were more alert, more responsive, more intelligent than is true of the students of these 'Mormon' colleges. I was hardly prepared for the over-generous and rapturous reception that was given me at the state university, the students of which, for the most part, are 'Mormons,' and I had the same experience in addressing the private schools and other institutions conducted by 'Mormons.' . . . These 'Mormons' have first-class schools, and they are pushing the matter of technical and industrial education to a stronger degree than we are in the South. . . . The 'Mormons' have recently begun a systematic effort to give their people training in gymnastics, with a view to strengthening their bodies. I think it will interest my readers to know that there are colored 'Mormons' in Utah. I met several of these. Many of them came here in the old days. In fact, Brigham Young brought colored people with him to this country, and they or their descendants have remained. . . . I met one colored man who came out here in the early days. He is now eighty-two years of age. He is a staunch 'Mormon.' He came here from Mississippi." ○

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Do not believe that some bomb or shell has your number on it and that it will get you regardless of what you do or refrain from doing, for with this thought too often goes the query, "What difference does it make what I think or say or do? Why not 'eat, drink and be merry, for tomorrow we die?'" *You shall not die tomorrow! You shall live.* Most of the men who go to war live to return home. No shell has your number on it. No bullet is marked for you. Most of them are marked "To whom it may concern," and most of them are wasted. Live, then, each day as if you were confident of returning to your home and loved ones and let that thought light your pathway and color your conduct.

Having decided to keep control of the course of your life, you must make decisions daily. You must choose, elect, decide. Each decision implies a knowledge of values. Your good sense would not allow you to pay ten thousand dollars for a Model T Ford. Your pride will

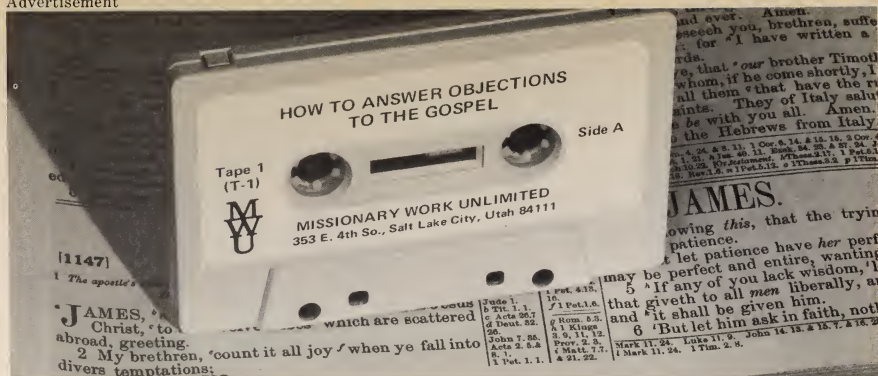
not permit you to be cheated if you know it. Before you close any deal, you will count the cost. If you are sure the thing offered is worth the price, if you are sure you will be satisfied with your bargain next month, next year, and always, then take the offer. But be very sure you are not being deceived by the vendor. The first payment may bear little relation to the final cost. Often men go on paying long after the item is worn-out and useless or has become hateful and abhorrent.

I need not remind you that you must pay for what you get, that you must reap what you sow, that the law of the harvest is inexorable, that the temporary gratification of an appetite, though it may amount to ecstasy, must not be the criterion of value.

In business we sometimes write off bad deals and forget them, but many of life's bargains are for time and eternity. Many of them must be paid for on the installment plan, and as you go on paying through the years, you will experience pride and gratitude or sorrow and shame, depending upon the wisdom of your choice.

You will be tempted to consider some of the prohibitions with which you have become familiar at home as old-fashioned and out of focus with modern times. You will be told that to continue to observe the standards of conduct which have guided your life thus far is to admit a lack of maturity, is evidence of childishness. A slight deviation from the line of conduct which you have believed to be right may be called trivial and of little consequence. Looking back from 1942, we can see that the point of departure from the highway of conduct marked the beginning of a detour for some which took them far from the goal for which they so courageously set out.

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on a beam, he will not be tempted to go it blind by some promise of thrills or new adventure. He knows that there is only one course to follow if he would be safe, and looks upon him as an enemy who would seek to divert his course and lure him away from the beam which is his safety. Fly the beam, pilot, for the headquarters from which it comes will guide you safely to a happy landing.

In this new adventure you will need courage—not only courage to meet the enemy who is visible but also courage to meet and vanquish enemies more subtle and more persistent, more insidious and more deadly, and of these I warn you. Have courage, then, to make your choice, and then pray for stamina to stand by that choice. He who loses courage will not long defend the other virtues.

You who started your life structure on the foundation of the Ten Commandments and the Beatitudes may be somewhat bewildered as in this awful business of war you are taught how to kill. The very cornerstone of your moral structure is respect for the lives and rights of others, and when you see the word “not” stricken from the injunction “Thou shalt not kill,” you may find difficulty in attempting to uphold any of the other moral standards. Remember this: the archenemy of life has set out to destroy the human family, has enlisted human agents to assist in his purpose. That purpose must be resisted. Force must be employed to conquer force. But through it all you must not forget your obligation to your fellowmen, your relationship to them. They are all sons of God. Hate must not get into your heart. You must not be degraded by the business at hand. You must remember that you are going to return home, become a part of civilized society, build a

home, and rear a family. You must remember that twenty-five years hence you may have sons. Above all else you will, at that time, be grateful to God if they can safely follow in your footsteps.

Yes, young man, you are going off to war, and it's up to you whether you win it or lose it. Regardless of the outcome between the nations, you yourself have a battle to fight, and all who know and love you believe you're going

to win it. They know you will not let them down. They who connect your name with the name of God each day have confidence in your quality, in your integrity, in your fidelity, your purity of thought and purpose, your loyalty to your country. They know you will be true to yourself and to them with God's help.

Keep your hand in his, and may you have the wisdom and the courage to follow. ○

The Spoken Word

January 21, 1951

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Self-searching

By Richard L. Evans

There is a proverb that says: “Believe no tales from an enemy's tongue.” But perhaps we can believe our own examination of ourselves. And so, let's do a bit of self-searching on a series of subjects: If you were choosing someone you had to trust, could you trust yourself? Would you like to meet yourself when you are in trouble? Would you like to be at your own mercy? If other men didn't put locks on their homes, on their barns, on their banks, would you ever walk in where you knew you had no right to walk? If there were no accounts, no courts, no jails, no disgrace, would you ever take what you knew you had no right to take? Would you serve a man without influence as fairly as you would a man with influence? Would you pay a person as fair a price for something he was forced to sell as for something he didn't have to sell? Would you honor an unwritten agreement as honestly as if it were written? If you found a lost article that no one else could possibly know you had found, would you try to return it or would you put it in your own pocket? Would you compromise on a question of right or wrong? Do you talk as well of your friends when they aren't around as when they are? If you made a mistake, would you admit it or would you pretend to be right even when you knew you were wrong? Could you be trusted as well away from home as you could where you are known? Do you think the world owes you a living or do you honestly know that you should work for what you want? Do you make an earnest effort to improve your performance? Do you try to get the job done or have you been loafing along for fear you were doing too much? Would you hire yourself? Would you like to work for yourself? If you were your own partner, could you trust yourself? If your partner were to die, would you treat his family as fairly as if he were alive? If he lost his health, would you still deal with him not only justly but also generously? Let's look again, inside out: Would you like to work for yourself? Would you like to live with yourself? This is admittedly a severe score card. But sometimes it's a good thing to turn ourselves inside out and look at ourselves as honestly as if we were someone else.

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"Thy Speech Bewrayeth Thee"

By Albert L. Zobell, Jr.

Research Editor

Volume 45, May 1942

● One of the most severe chastisements that the Lord ever placed upon man was the confusion of tongues. Overnight the corrupt government crumbled, the folly of building the Tower of Babel was at an end, and those who were congenial neighbors became hostile toward each other. Seeking companionship, small groups speaking the same new languages went out by themselves to colonize. With one swift blow at his language, man was humbled and scattered. (See Gen. 11.)

During one of the battles between the Gileadites and the Ephraimites, the Jordan River became the first line of defense. The Gileadites took the bridges spanning the river and challenged anyone who dared pass with the question: "Art thou an Ephraimite?" and if he said, "Nay," he was further challenged with: "Say now *Shibboleth*." And forty-two thousand Ephraimites, unable to pronounce the first syllable (for they said *Sibboleth*) were discovered and forfeited their lives. (Judg. 12:5-6. Italics added.)

The apostle Peter could not successfully deny his Christ because of his speech. As he began to deny any knowledge of him for the third time, Peter was confronted with: "Surely thou also art one of them; for *thy speech bewrayeth thee*." (Matt. 26:73. Italics added.)

As in the days of Babel, as in the days of the wars of Ephraim, as in the days of Peter, we are constantly judged by our habits of grammar and pronunciation. Today it is easy, with the use of the telephone and radio, to judge a person by his speech alone without ever seeing him. Good speech bespeaks good manners. Whatever we say, let's say it correctly, lest our speech betray us. ○



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Covers from the Past

By Ralph Reynolds

Improvement Era Art Director

● Throughout the years, Era covers have reflected the graphics of the period, changes in styles of magazine format, as well as styles in clothes, art, photography, and architecture. The covers have also reflected the printing technology of the period.

It is almost unanimous among the artists on the present design staff that the July 1933 cover, using the United States flag and an Avard Fairbanks sculpture (number 9) is the most striking and one of the best designed covers ever done for the *Era*.

There was a period in the 1930s when works of sculpture were very popular Era covers. The works of Mahonri Young, Avard Fairbanks, Torlief Knaphus, and others were widely exposed when Era readers saw the reproductions of their beautiful art. The November 1934 cover (number 10), featuring the "Tragedy of Winter Quarters" by Fairbanks, is an example of how beautifully a dramatic photograph of a fine piece of sculpture lends itself to a cover.

Another period saw reproduction of many scenic color photographs by some of the best view photographers of the area. Perhaps the most repeated photographer of this group was Lucien Bown of Chester, Utah.

We have some definite favorites in covers, and usually they are the ones that show a break from the usual, things that are strikingly fresh, such as the black and white photograph of President McKay (number 58), the exploded view illustration of the

Salt Lake Tabernacle (number 75) by Gerreld Pulsipher, the fish-eye photograph of the Tabernacle by Robert Perine (number 64), the six views of Nauvoo and the Mississippi, early engravings by Piercey (number 61).

Although we're not the *Saturday Evening Post*, we have run one Norman Rockwell illustration as a cover, (number 42). Several other modern-day, non-Mormon illustrators and painters have been reproduced, including Ken Riley, Stan Galli (number 73), Harry Anderson (number 71), and John Falter; and many Mormon artists have had their work reproduced, including John Hafen, J. T. Harwood, John Clawson (number 37), Alvin Gittins (number 34), Arnold Friberg (numbers 41, 42, 59), Dennis Smith (number 70), and Ed Fraughton. Several other artists have painted commissioned works expressly for the *Era*. Some of these are Ed Maryon (number 57), Gaell Lindstrom (number 60), Dale Kilbourn (numbers 66, 72), Ev Thorpe (number 54), Harrison Groutage, Jerry Thompson (number 69), and Farrell Collett.

The influence of artists Fielding K. Smith (number 19), Paul Clowes (numbers 7, 8), and Nelson White (number 40) can be seen and their contributions to the *Era* should be noted.

Everyone has his own favorites, but from an art and content point of view, the design staff feels that the covers on these pages are the most interesting and significant. ○



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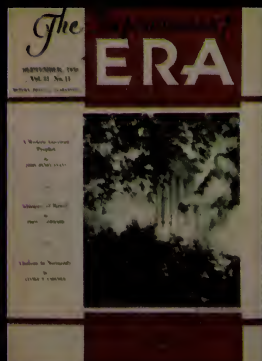
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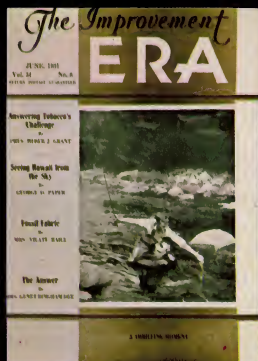
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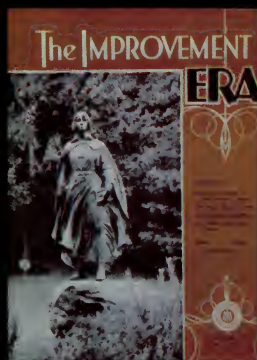
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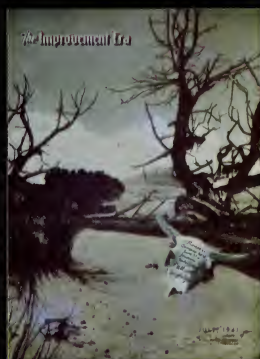
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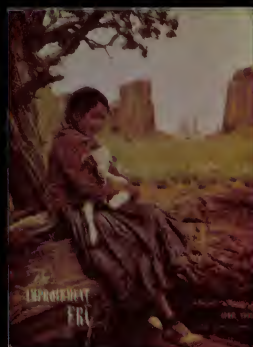
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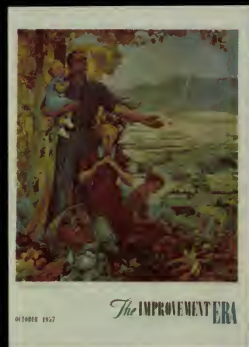
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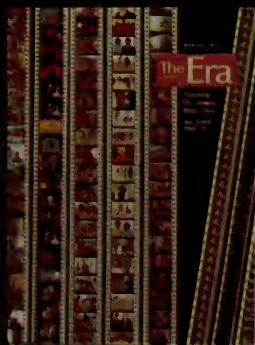
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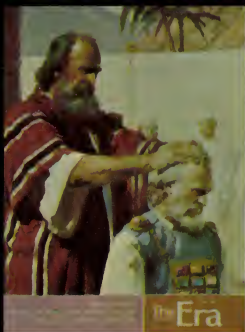
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The Crown of Individuality

by William George Jordan

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Forgetting as a Fine Art

By William George Jordan

Volume 13, September 1970

● Forgetting is one of the fine arts of living at our best. It is not that phase of nonremembering, where a name or a date or a fact has not strength enough to keep itself from sinking deep into memory's sea of oblivion. Fine forgetting means character asserting itself—not mind losing itself. It is the blue pencil of wisdom—cutting out unnecessary words from the text of our living. It is individual kingship determining what thoughts it will permit to reside in its kingdom. It is the exclusion act of the soul—ejecting the unworthy and the undesirable. A great editor once said: "The true secret of editing is to know what to put into the wastebasket." Forgetting is the soul's place for losing discarded thoughts, depressing memories, mean ambitions, false standards, and low ideals.

All the virtues, vices, and qualities of mental and moral life may be defined in terms of forgetting or of remembering. Selfishness is forgetting others in over-remembering self. Worry is the inability to forget the troubles that may never happen. Honor is remembered high standards made evident in acts. Anger is the explosion of an overheated memory. Forgiveness is the heart's forgetfulness of an injury. Ingratitude is the heart's for-

getfulness of a favor. Habit is the memory of acts, making repetition easier. Mercy is the memory of human weakness tempering justice. Envy is forgetting one's own possessions in over-remembering those of others. Influence is the remembered acts of one inspiring the acts of others. Patience is forgetting petty troubles along the way in concentrating thought on the goal. Love is the heart's sweetest memories shined in another.

Forgetting as a fine art has two distinct phases: learning how to forget and what to forget. Forgetting is the heart's eclipse of a memory. It is so easy to say lightly to someone suffering from a memory, "Oh, just forget it all." Those of us who have sought honestly and bravely to fight it out on the silent battlefield of the soul know that forgetting is never easy. If it were, there would be neither credit, courage, nor strength in mastering it. Those people who tell you moral battles are easy really know nothing about it, care nothing, or they are getting ready to tell you they have just remembered an appointment and must say "good-bye." It is a real fight, but we can win in the end—if we are not afraid of a quick, hard fight. It is better than a long siege of remembering that lasts for years.

Keeping the world from knowing our pain or struggle by veiling our sorrow with a smile, seeming to forget, is fairly easy; but this is not real forgetting. The biggest souls find it hardest to forget. Trained forgetting is paradoxical. We cannot forget by *trying* intensely to forget—this merely deepens and gives new vitality to the memory. True forgetting really means finer memory; it is displacing one memory by another, by a stronger one, an antidotal one. It means concentrating on the second phase so that the first is weakened, neutralized, and faded out like a well-treated ink-stain. It is removing a weed from the garden of thought, and then planting a live, sturdy flower in its stead. It is cultivating new interests, new relations, new activities. Time helps wonderfully, especially when we go into partnership with her.

If we learn to forget wisely and unselfishly in the trifles of our daily living with others, we shall silently accumulate higher pressure reserve power for our own later needs. Let us forget thorns of daily living in remembering roses of its possibility; forget things that pain in remembering unnoted reasons for thankfulness; forget the weakness of those around us in seeking to dis-

cover wherein they are strong. Let us forget the disappointments in the courage of new determination; forget the little wrong we have suffered from our friend, in living again in the memory of his many kindnesses; forget the things that depress in concentrating on those that exalt. Fine forgetting is an attempt at finer justice. It means aggressive living—on the uplands of truth and light.

The man who lets the really great things of life—love, honor, duty, trust, friendship, loyalty, justice—selfishly slip away from him for the mere gratification of a moment or a mood, has no right at first to forget. His first duty is to see that he has not been keeping his conscience under the ether of self-apology. He must realize the wrong, and do all in his power to right it. Then in his new strength the petty things will lose their treacherous charm. They will fade into the dim recess of forgetfulness where they belong, luminant, inspiring.

There are moments when a man rejoices that he is living, that he is yet able to do the right thing he disdained—to fill someone's life with roses, clear someone's path of sorrow. He has the new opportunity of doing a big man's work in a great, simple, self-forgetful way.

He who listens gleefully to scandal, turns it over meltingly on the tongue of appreciation, and then syndicates it with supplementary chapters of his own guessing, repeats it until it becomes a stained tattoo in memory. His ears should be debarré from listening and his mind taught to forget by thinking deeply of the pain such scandal would give to him, were he or someone dear to him the victim, innocent or guilty.

He whose success has made him hard, selfish, intolerant, and critical, who has no patience with those who have not succeeded, should

rest for a little from his work of pinning new medals on the chest of self-approval. He should forget his unworthy vanity by recalling his own hard struggles and the part that chance, patronage, favor, or even questionable cleverness, has had in incubating his prosperity. He may then gladly extend the helping hand he now withholds.

We often let an act of the long ago poison our present living; we remember when we should forget. There are things done in the inexperience of youth, in moments of unreason, acts of many years ago, that have livid scars in thought, that sting and canker, that discourage and deaden purpose, depress our moral vitality, dim our mental vision, and dull our energy. We should let the dead past bury its dead. We should put them forever out of life and thinking. If we have made all reparation possible, let us consider them as the acts of someone else—a weaker self that is now dead, not the self that lives today, the one we are seeking to make finer and better. Let us make our new self more than a monument to a dead past. Let it be to us a prophetic tablet to the greater self we are preparing.

Remember and think of past folly, mistakes, sin, and sorrow only long enough to repair, to atone and to avoid. Then forget the yesterdays of sadness, shame, wrong and failure in the soul's concentration on the new, fresh, clean days for higher, truer living, making each new day but the prelude to a new, better tomorrow.

Forgetting is the hardest lesson of life, and it is never so hard as with the memories of the emotions. Our bitterest moments of living are when we drape our sweetest memories in black because they belong to a past that is dead forever. There are highlights of remembered joy that overcome us with maddening pain, harder to bear than any

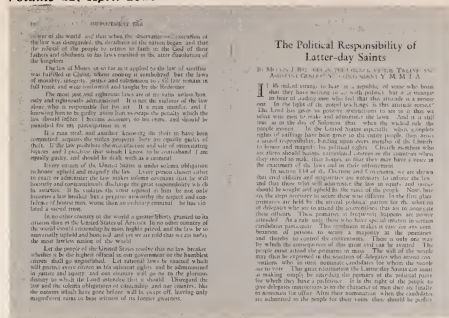
actual sorrow, past or present. There are memory cells that we long to identify, to individualize and to isolate from the millions of their fellows in the brain and to kill as the electric needle deadens the life of an individual hair-cell.

"Sorrow's crown of sorrows," says Tennyson, "is remembering happier things." Long, hard sorrow is a sickness of the soul, from which in time we may gradually emerge. Nature gently leads us back to health in our days of emotional convalescence by helping us to forget and by giving us new memories to remember. Memory is a mental force we cannot kill, but we can direct, we can give it new subjects to act upon, new right engines of purpose to move, new channels into which to run.

There are sometimes petty fractures of our pride, irritating incidents that hurt perhaps because we are nervous. They loom large before us. For the time each seems as big as a real sorrow or loss. If we cannot master, it may be as well to surrender it just for a little, to think it out, to talk it out, to get it out as much as possible from the emotional system. Then we should cease to think and to talk; we should learn to forget, avoiding situations and conditions that revive the pain, seeking right work and association that lead from it. Then even a great cankering sorrow will be conquered. If found unworthy we shall find it silenced forever in our hearts and dead in our memory.

Let us seek to begin each new day in the consciousness of our crown of individuality as serene and calm as though it were a new life, with nothing of the old remaining but its wisdom, its sweet memories, its duties, its responsibilities, and the hope, joys, privileges, and love of the old that life has bequeathed to us. ○

—*From *The Crown of Individuality*. Copyright, 1909, by Fleming H. Revell Company.



Elder Melvin J. Ballard, member of the Council of the Twelve (1919-1939)

The Political Responsibility of Latter-day Saints



By Elder Melvin J. Ballard

● It is indeed strange to hear, in a republic, of some who boast that they have nothing to do with politics; but it is stranger to hear of leading men who feel that this attitude is a proper one. In the light of the gospel teachings, is this attitude correct? The Lord has given us positive instructions to see to it that we select wise men to make and administer the laws. And it is still true, as in the days of Solomon, that "when the wicked rule, the people mourn." In the United States especially, where complete rights of suffrage have been given to the entire people, there arises a sacred responsibility, binding upon every member of the Church, to honor and magnify his political rights. Church members who are aliens should become naturalized citizens in the countries where they intend to make their homes, so that they may have a voice in the enactment of the laws and in their enforcement.

In Section 134 of the Doctrine and Covenants, we are shown that civil officers and magistrates are necessary to enforce the law; and that those who will administer the law in equity and justice should be sought and upheld by the voice of the people. Now, here are the steps necessary to secure these wise officers:

In the first place, mass meetings are held by the several political parties for the selection of delegates who are to attend the conventions that are to nominate these officers. These meetings, it frequently happens, are poorly attended. As a rule, only those who have special interest in certain candidates participate. This condition makes it easy for any combination of persons to secure a majority at the mass meetings, and, thereby, to control the conventions.

There is only one way by which the consequences of this great evil can be averted. The people must

attend these mass meetings. The will of the people may then be expressed in the selection of delegates who attend conventions, who, in turn, nominate candidates for whom the people are to vote. This great reformation the Latter-day Saints can assist in making, simply by attending the meetings of the political party for which they have a preference. It is the right of the people to give delegates instructions as to the character of men they are finally to nominate for office. After their nomination, when the candidates are submitted to the people for their votes, there should be perfect freedom on the part of all electors to look over the entire group and to select men who themselves are living in accordance with the law and who are in favor of its strict enforcement. It is the duty of every church member to secure the election of the best officers. This duty becomes another requisite to defeat those who are unworthy, for only the electors can see to it that good men are elected.

When responsible men have been elected, a foundation has been laid upon which we may build; but our responsibility must continue. We must sustain and support the laws that our representatives enact, and we must uphold the hands of those who enforce the law. There is no doubt that we have many unnecessary laws, or that a campaign should be commenced to eliminate certain statutes. Unnecessary laws only encumber the books, delay justice, and complicate the situation. But we should keep clearly before the people the fundamental requirements for peace and order; and, as long as we have a law, it is the duty of every member of the community to support it.

One basic principle in carrying into effect the Constitution of our country was early recognized—the right of the majority to rule. We must stand by that

principle or we shall presently come into serious difficulty. The will of the majority, when expressed in law, is sacred and must be respected and obeyed by the minority. No matter how much they dislike any given law, as long as they desire to remain loyal citizens, all are under obligation to abide by the will of the majority expressed in law. As these questions come up for reconsideration, citizens have the right to appeal to the public and to endeavor to induce the majority to think their way; but, as long as it stands,

it is the duty of all men, whether they like it or not, to uphold and support the law. If they cannot do this, they are not loyal citizens.

The position of the Church itself is a splendid example. In the contest we had over the constitutionality of certain laws prohibiting the practice of plural marriage, we continued that contest until the court of last resort declared the law constitutional. Then we were given a chance to prove our patriotism and our loyalty. With the approval of the Lord, we sub-

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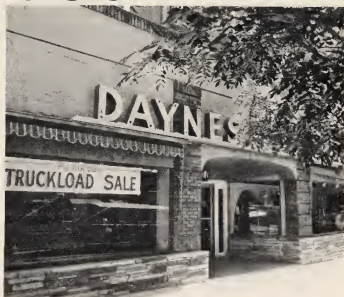
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mitted to the law of the land, letting it stand supreme. Through strict adherence to that regulation, we manifest our willingness, no matter how much we may have disagreed with the interpretation of the officials, to uphold and support the law. We thus set a shining example before the people of the whole country.

Let others act likewise toward those laws which they themselves do not wholly favor. If they cannot find it possible to live in harmony with the laws that they dislike, they have the liberty to go elsewhere. Or, if they can gain a majority of the votes, they can establish laws that they are willing to support. Otherwise, they should remove to some other land or country that better suits their notions.

Members of the Church are under obligation to furnish information against violators of law; and, as witnesses, they are bound to give any evidence they have that will bring the guilty to justice. We are under obligation to aid, to the utmost of our ability, the officers who are engaged in the enforcement of the

law. We should give sympathetic support to judges who have the courage to execute the law in justice; otherwise, we may weaken their influence and defeat the ends for which our laws have been established. Our greatest contribution to this desirable end will be our own determination to live within the law, and thus make it sacred through our example.

When politicians discover that the people will turn out in mass to the primaries, their hope of controlling delegates in their own interest will disappear; and whenever political conventions discover that the people will carefully discriminate in their selection of officers, choosing only those who live within the law and who are pledged to support it—those whose lives and characters are above reproach—then will political parties fear to put up for election men who are unworthy.

If the people will only exercise their privileges as American citizens, they will find in their own hands the power to correct our present evils. ○



Wait Not

By Sarah E. Mitton

September 1923

*Wait not till tomorrow, for time is not ours,
Today is appointed to gather life's flowers.
Wait not till tomorrow, its dawn may ne'er come,
Today is the time to bring joy to the home.*

*Wait not till tomorrow to comfort a friend,
Today is the day your kindness to lend;
Wait not till tomorrow your good words to say,
Tomorrow may fail you, your chance is today.
Wait not till tomorrow to offer your prayer,
Heaven's not too encumbered to list to your prayer.
Wait not till tomorrow all wrongs to amend,
For death may o'ertake you, who knoweth the end?*

Nothing Is Lost

By Helen Maring

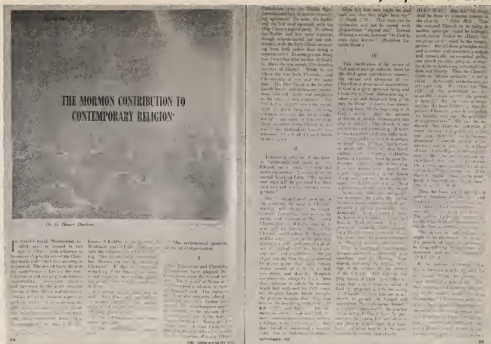
April 1934

*There is no death for anything that's good;
There is no death for any beauty known.
Nothing is lost within this shady wood—
And water endures, and sky and wind and stone.
There is no death for perfect love; no grief
For any heart that loves beyond the span
Of mere infatuation . . . And the brief
Loveliness of day lives, as does man.*

*There is no death for any beauty sought—
For music, poesy, and art are long;
And all of life, and all of faith have taught
That echo touches farther than the song.
Each good, each beautiful, each lovely thing
Endures—and that is why the heart must sing.*

The Mormon Contribution to Contemporary Religion

By Dr. G. Homer Durham



• In today's world, Mormonism, so-called, may be viewed in two aspects. One is with reference to its relationship to the rest of the Christian world and to the Christian religion in general. The second has to do with the contribution it has for the non-Christian world, ranging from western existentialists, Communists, atheists, and agnostics to the great religious systems of Asia, Africa, and elsewhere. This second aspect presents a peculiar problem, namely, how to present the story of the restoration to individuals who do not accept and have, in many cases, never heard of the Bible. How the message will be taken to the followers of Buddha, to the devotees of Hinduism and of Islam, however, is only the indirect subject for this writing. More directly, what contribution has Mormonism for the professing Christian? If this is understood, something of the character of the restored gospel can be discerned against the general field of religion and non-religion.

Mormonism, in this sense, may be said to have three basic contributions to modern religion. They may be summarized as contributions to what Christian scholars call (1) the Christological and Trinitarian questions; (2) the

anthropological question; and (3) the ecclesiastical question, or the matter of organization.

I

The Trinitarian and Christological controversies have plagued historic Christianity since the second century A.D. The Council of Nicea in A.D. 325 attempted a solution in terms of the Nicene Creed. The rupturing of the Christian community, already far-advanced, was only further emphasized by this and subsequent ecumenical councils of the ancient church.

The existence today of the Armenian, Eastern Orthodox, Nestorian, Ethiopian, Coptic, Roman Catholic, and other Christian churches (not to mention the Protestant offshoots of Roman Catholicism since the Middle Ages) demonstrates lack of success in reaching agreement. To some the Father and the Son were identical, with the Holy Ghost a second party. To others the Father and Son were separate, though consubstantial (of one substance), with the Holy Ghost emanating from both rather than being a separate entity. In some groups, Mary was *Theotokos* (the mother of God). In others she was merely *Christotokos* (mother of Christ), while in yet others she

was both *Theotokos* and *Christotokos* at one and the same time!

The first vision of the Prophet Joseph Smith, and subsequent revelations, restored clarity and simplicity in the place of this confusion. The first Article of Faith states the simple truth in plain language, restoring common sense to the most fundamental controversy in Christendom. Many members of the Church do not realize the tremendous historic significance of the work of Joseph Smith in this regard.

II

Toward a solution of the knotty "anthropological question," the Church has a similarly simple but profound answer. It is found in the second Article of Faith: "We believe that men will be punished for their own sins, and *not* for Adam's transgression." (*Italics added.*)

The "anthropological question" is the centuries' old issue in Christian theology with respect to the nature of man. Just as the question as to the nature and character of Deity vexed Christendom, so did the issue as to man and his nature. Most of the Christian world follows St. Augustine and his answer to the anthropological question, namely, that man is a product of "original sin," that he is corrupt, evil, and

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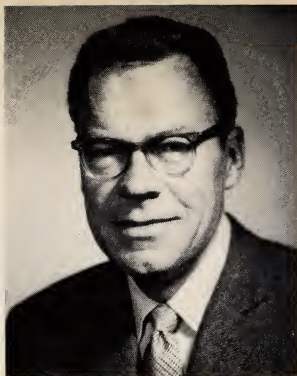
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predestined to the ills of sin and the flesh except as rescued by divine grace; that man's history begins merely at birth, or at best conception; and that his prospects are pessimistic, except for grace.

Into this confusion in which the western world had wallowed for 1,500 years the Prophet Joseph Smith brought the glorious doctrine that "man was also in the beginning with God" (D&C 93:29); that "the elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy" (verse 33); and that instead of committing a heinous crime, forever bedeviling humanity, "Adam fell that men might be; and men are, that they might have joy" (2 Ne. 2:25). Thus man can be optimistic and not be cursed with Augustinian "original sin." Instead of being a worm, however, "As God is, man may become." (President Lorenzo Snow.)

III

This clarification of the nature of God and of man provides the basis for the third great contribution, namely, the nature and character of the Church as a great social organization.

If God is a great personal being and Christ his real Son (demonstrating to other sons and daughters how a life may be lived); if man's true nature (having been "in the beginning with God") is clear, then solutions can also be found for the ancient problems of church organization.

The Church is not an ecclesiastical dictatorship. It is not a pseudo-system of divine-right monarchy designed to enslave its members, to dwarf them by fear, superstition, or priestcraft. On the other hand, neither is it a drifting, rudderless human association, beset by anarchy, disorder; without shape or meaning. It is not merely God's

church nor Christ's church, nor is it the church of any man or men.

As its name reveals, it is *The Church of Jesus Christ of Latter-day Saints*. It is the church of both Jesus Christ and the people, the members, the Latter-day Saints. Its ecclesiastical polity or form of government is neither a monarchical one nor a democratic one. It is a blend of both.

As Joseph Smith wrote in *Times and Seasons*, April 15, 1844: "I go emphatically, virtuously, and humanely, for a *Theodemocracy*, where God and the people hold the power to conduct the affairs of men in righteousness." (Italics added.)

Thus the priesthood of the Church is freely conferred on all worthy male members, and its blessings fully shared, including the highest blessings of the temples, by the women of the Church. And although the fifth Article of Faith states, "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof," it is also fundamental in the practice of the restored Church that "no person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church. . . ." (D&C 20:65.) Also that "all things shall be done by common consent in the church. . . ." (D&C 26:2.)

Thus the restored Church in its polity is neither episcopal (ruled by bishops), presbyterian (ruled by elders), nor congregational (ruled by the congregation). But all three principles mesh and combine and constitute a unique and remarkable ecclesiastical polity, one that provides adequate authority without destroying individual freedom and liberty. Thus the Church's claim to "divine authority" is not a

claim to dictatorial, authoritarian, or arbitrary rule.

We claim that "the rights of the priesthood are inseparably connected with the powers of heaven." But the same scripture imposes the basic limitation "that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." We can be ordained, "but when we undertake to cover our sins, or to gratify our pride, our vain ambition," or to become dictatorial ("exercise control or dominion . . . upon the souls of the children of men, in any degree of unrighteousness"), then the priesthood and authority of that man is withdrawn. Or, as this basic scripture, which involves the "constitutional law" of the Church, recites: "Amen to the priesthood or the authority of that man." (See D&C 121:36-46.)

Thus the basic law of the Church reflects fundamental doctrines with respect to the nature of God and man. The glory of God is intelligence, and men should strive to be like God. The pattern for human relations set for the Church should become a model for the human relations of all society:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned." (D&C 121:41.)

If the nations of Europe, Asia, Africa, America, and the islands of the sea would follow this pattern, we could visualize a new world. This, then, is the second aspect of Mormonism in the modern world: to bring the message of God's and man's nature, of the nature of organization, to the world so that no power or influence is maintained except by persuasion and by love unfeigned. This is a large order to fill, in which every member must play an intelligent part. ○

Dr. Lowell L. Bennion, associate dean of students and professor of sociology, University of Utah



The Fruits of Religious Living in This Life

By Dr. Lowell L. Bennion

• "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Each tree produces its own kind. What fruits may one hope to pick if one plants a tree in the garden of religion? This question demands an answer for all those who would judge religion by its earthly harvest.

A short time ago a Gleaner girl made this confession:

"Two months ago I had faith; I was happy in my religion. Everything seemed just right to me. Then my father became ill and died, leaving my mother and several small children. We had prayed for him; we needed him, but he went. And now, something has gone out of my life. I have lost the strong testimony that was mine."

A young man recently made this statement: "My father has worked all his life for the Church. He is as honest as any man who ever lived. In fact, he is too honest. Men have taken advantage of him. During the last few years he has lost the little bit that he did have. I can't see where his religion has helped him any."

We meet with people of all ages and various experiences who have become disillusioned about religion. Among them are sons of pioneers, converts from the old country,

young people who have been reared in the organizations of the Church—good, sincere individuals—who feel that they have been deceived, that religion is not what it is purported to be. The difficulty sometimes lies in the fact that religion has been misrepresented to them, leading them to expect the wrong thing from religious living.

The two stories related above represent the two most common misconceptions of the fruits of religious living. The first is that religion will save man from all suffering, sorrow, and disappointment in life. Religion, thus conceived, is a guardian angel who steers life's ship over smooth seas. But religious

history and teachings prove that life is not that, and that religion makes no such promise.

The book of Job has as a moral that man should not deny God even though he suffer loss of family, of property, and is sorely afflicted. One hundred thousand Jews died in defense of things sacred to them as Syrians and Romans desecrated their sanctuaries. Early Christians suffered repeated persecutions unto death because of their faithfulness to the cross. John Huss, Savonarola, and others lost their lives in defense of religious truth. The Huguenots in France, the Puritans in England, the Jews the world over have suffered because of religious conviction.



Volume 44, April 1941

No Latter-day Saint should forget the lives that Mormonism has cost to date. In the history of the Mormon church, men have endured almost every form of persecution and privation that man and the elements can impose. Joseph Smith experienced this in both life and death, giving fervid expression to it in his prayer recorded in Section 121 of the Doctrine and Covenants.

Religion literally leads men to places where sorrow, suffering, and difficulties abound. Jesus came to share the burden of the sinner, to minister unto the sick and afflicted, to comfort those who mourn, which means, in effect, to share the burdens of life, and he said unto his disciples, "Go thou and do likewise." "Feed my sheep."

The religious life is not a fairyland existence that promises escape from the realities of life, but rather a life that shares responsibilities in the most vital of life's process. It is not a flight from the world either in thought or deed.

Jesus makes this clear in his Sermon on the Mount:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and

the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:24-27.)

All those who base their lives on the teachings of Jesus build their house upon a rock. Those who do not, build their house upon the sand. Note this, that both houses receive the same punishment. The rain descends, floods come, and winds blow and beat upon *both* houses. The difference is that one withstands the onslaught, the other does not.

The Master said to his beloved disciples: "I send ye forth as sheep among wolves." And they found out that his words were true as they laid down their lives for him. To Ananias, who objected to the baptism of Saul of Tarsus, the word came:

"Go thy way: for he is a chosen vessel unto me. . . . *For I will shew him how great things he*

must suffer for my name's sake." (Acts 9:15-16. Italics added.)

No, religious living does not insure us against all tragic experiences in life. Religious people die like everyone else. They become involved in accidents not of their own volition or fault. Sometimes they suffer things that the carefree escape.

But religion does spare one from much suffering. The keeping of the Word of Wisdom in its fullest sense will help to keep one physically fit and better able to resist disease and physical and mental strain. In prayer, faith, and administrations to the sick, religion offers one unique aid to health.

Most of the suffering and sorrow man experiences is not physical, but mental and spiritual. It is here that religion makes perhaps its finest contribution. The enemies of good mental health are based largely on a wrong conception of the place of self in the world. The religion of Jesus gives man the true conception of self in relation to other selves. The religious man is spared the life-destroying attitudes of envy and jealousy that result from selfishness; the hatred and licentiousness which follow from a want of sympathy and reverence for life; and the fear, worry, and anxiety which

spring from ignorance, wrongdoing, and a lack of proper perspective.

The second misconception illustrated by the statement of the young man is that religious living will make one prosperous. There is justification and evidence for this point of view. It is a belief held by

“The second misconception is that religious living will make one prosperous.”

the Hebrews, Book of Mormon peoples, the Puritans, and Latter-day Saints.

History has vindicated this belief in certain religious groups. Book of Mormon history repeatedly testifies to the prosperity that followed righteous living. The followers of John Calvin, particularly the Puritans of Holland, England, and America, who were the preeminent creators of our modern industrial order, were greatly inspired by religious beliefs and practices. The Jains and Parsis, two small sects of India, are the most prosperous of the native people of India. Their prosperity is attributed in large measure to their religious way of life. The religious influence on the economic status of Latter-day Saints has long been apparent.

The gospel of Jesus Christ does and should produce prosperity in two ways: first, by developing the well-named economic virtues—industry, honesty, integrity, punctuality, thrift, and frugality. These inevitably lead to financial success, other things being equal. Second, a religious philosophy of life gives good direction to one's expenditures. Earnings are invested in the home, educational and cultural advantages for chil-

dren, physical, mental, and social health, and are not dissipated in channels that are destructive or indifferent to man's truest needs.

But people will be disappointed in religion if they think that it guarantees one a rich share in the material goods of the earth, that one of the chief functions of religion is to make people wealthy. The fruits of religion cannot be measured in material terms. History records the ironical paradox that even when religion led to prosperity, this, in turn, tended to undermine the religious spirit. This was true of Puritan and Nephite history. It is also evidenced in the lives of many individuals.

It was certainly not the primary purpose of God to make the Latter-day Saints prosperous when he directed them to leave the fertile lands of Ohio and Illinois, potential commercial and manufacturing centers of great magnitude, to struggle with the physical hardships of the Rocky Mountain country and its more restricted types of economic endeavor, compared with the East, the Pacific Coast, and the Great Lakes regions.

Motives more important than material interests led Brigham Young to develop agriculture rather than mining in the West, resulting in the acquisition of the greatest sources of wealth here by non-Mormons. Then, too, much of the wealth produced by the Latter-day Saints goes into (economically speaking) non-productive channels, such as missionary work, temple work, the erection and maintenance of beautiful houses of worship, recreation halls, charity, and religious education.

There are a dozen better reasons for paying tithing than the hope of material blessings in return—the spirit of making a trade with the Lord. Love of God, a sense of sharing in his work and purposes, loyalty

to his Church, love of service to fellowmen, the love of giving, the joy of practicing unselfishness are more noble and more blessed.

Yes, religion reaches down and permeates our material well-being, and indirectly leads to happiness and success in this important phase of life. Yet, let it be remembered that the Lord “maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” (Matt. 5:45.) Let no one measure the fruits of religious living primarily in dollars. It is not fair to the purposes of religion.

In one of the most beautiful chapters in sacred literature (Alma 32), Alma pleads with his people to plant the seed of faith with this promise:

“... behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to *enlarge my soul*: yea, it beginneth to *enlighten my understanding*, yea, it beginneth to *be delicious to me*.” (Al. 32:28. Italics added.)

Then, comparing the religious life with a tree, Alma writes:

“But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life.

“... behold, *by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.*” (Al. 32:41-42. Italics added.)

In 2 Peter 1:5-8 we read:

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"... giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, *they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*" (Italics added.)

Paul enumerates the fruits of religion in Galatians 5:22-23:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

"Meekness, temperance: against such there is no law."

Among the most delicious fruits of religious living are things spiritual, as these writings testify. They relate to the mental and moral life of man; and where is life with its possibilities of either joy or misery, if not in the mind?

Religion opens up a new world to man. The truly religious person becomes identified with law. He learns to thrill in the satisfaction that comes from freely living in harmony with God's laws. To love fellowmen, to hold life in reverence, is no more a duty, but a passion that needs to be satisfied. And such a man, hungering and thirsting after righteousness, will surely be filled.

Religion will not preserve man from all sorrow and suffering, nor necessarily make him prosperous, but it does promise him the precious fruits of the spirit—peace, joy, love, and a meaningful life. And that promise holds for today, as well as for tomorrow.

It is also clear from the context of these writings that these fruits of the spirit are to be tasted and enjoyed in this life as well as in eternity. ○



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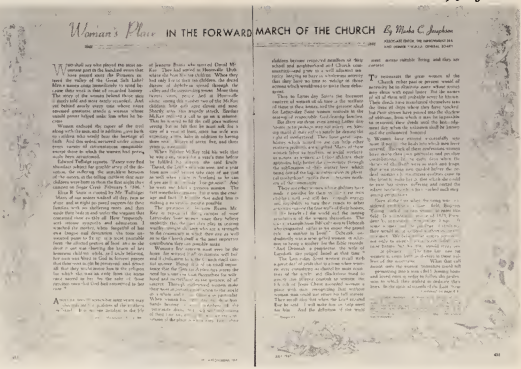
Marba C. Josephson
(1897-1965),
formerly associate
managing editor of
the *Improvement Era*

Volume 50, July 1947

Woman's Place in the Forward March of the Church



By Marba C. Josephson



• Who shall say who played the most important part in the hundred years that have passed since the pioneers entered the valley of the Great Salt Lake? Men's names come immediately to mind because their work is that of recorded history. The story of the women behind those men is rarely told and more rarely recorded. And yet behind nearly every man whose name assumed greatness stands a woman whose untold power helped make him what he became.

Women endured the rigors of the trail along with the men, and in addition gave birth to children who would bear the heritage of faith. And this ordeal occurred under almost every variety of circumstances imaginable, except those to which the women had previously been accustomed.

Eliza R. Snow said: "Many of our sisters walked all day, rain or shine, and at night prepared suppers for their families with no sheltering tents, and then made their beds in and under the wagons that contained their earthly all. How frequently, with intense sympathy and admiration, I watched

the mother, when, forgetful of her own fatigue and destitution, she took unwearied pains to fix up, in a most palatable form, the allotted portion of food, and as she dealt it out was cheering the hearts of her homeless children, while, as I truly believed, her own was lifted to God in fervent prayer that their lives might be preserved, and, above all, that they might honor him in the religion for which she was an exile from the home once sacred to her, for the sake of those precious ones that God had committed to her care."

Woman's first concern must ever be the home, for without it all civilization will fail, and if civilization fails, the Church itself cannot survive. Hence, it is of no small importance that the General Authorities stress the need for women to train themselves for wifehood and motherhood as the greatest of all careers. Through motherhood women make their most important contribution to the world as a whole and to the Church in particular. When women fulfill their destiny, their husbands become respected members of the community,

doing their work well and giving of their time and energy to improve the conditions of the place in which they dwell; their children become respected members of their school and neighborhood and Church communities—and grow to a well-adjusted maturity, keeping so busy in wholesome activity that they have no time to indulge in those actions which would tend to make them delinquent.

Thus, to Latter-day Saints the foremost concern of women of all time is the welfare of those in their homes, and the greatest ideal for Latter-day Saint women consists in the rearing of respectable, God-fearing families.

But there are those, even among Latter-day Saints, who perhaps may not marry, or, having married, may unfortunately be denied the right of motherhood. They have great capabilities that turned to use can help other mothers probably not so gifted. Many of these women labor as teachers, as social workers, as nurses, as writers; and their abilities, their aptitudes help better the community through the sublimation of their mother love,

which, being denied the logical culmination in physical motherhood, impels them to become mothers of the community.

There are other women whose abilities have made it possible for them to rear their own children well and still have enough energy and capability to turn their minds to other activities outside the four walls of their homes, to the benefit of the world and the lasting satisfaction of the women themselves. The classic example from biblical times is Deborah, who originated, so far as we know, the proud title, "a mother in Israel." Deborah undoubtedly was a most gifted woman, in addition to being a mother, for the Bible records, "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time." (Judg. 4:4.)

The Latter-day Saint women recall with a great deal of pride that in a time when women were considered as chattel by most countries of the world, and Blackstone tried to assure this inferior position to women, the Church of Jesus Christ accorded woman a place with man, recognizing that without woman man could not attain his full stature. They recall also that when the Lord created Eve he said, "I will make an help meet for him." And the definition of the word "meet" means suitable, fitting, and they are content.

To enumerate the great women of the Church, either past or present, would of necessity be to eliminate many whose names may shine with equal lustre. But the names of all of them will probably never be known. Their deeds have transferred themselves into the lives of those whom they have touched, but their stories have passed into the shadow of oblivion, from which it may be impossible to resurrect their deeds until the last judgment day when the unknown shall be known and the unhonored, honored.

Women have entered successfully into most if not all the fields into which men have entered. To each of these professions women have made their own particular and peculiar contributions. In the early days when the throes of childbirth were so stark and tragic that even strong men quailed before the ordeal, woman's humanitarian qualities came to the front to make her do that which she could to ease her sisters' suffering and curtail the infant mortality which had reached such staggering proportions.

Even at the time when doctoring was considered exclusively a man's field, Brigham Young "called" certain women to enter this field. In a conference session of 1873, President Young stated, among other things: "If some women had the privilege of studying, they would make as good mathematicians as any man. We believe that women are useful not only to sweep houses, wash dishes and raise babies, but that they should study law . . . or physics. . . . The time has come for women to come forth as doctors in these valleys of the mountains. . . ." What that call meant, only the women themselves could tell—pioneering into a man's field, leaving home and loved ones in order to follow the profession to which they wished to dedicate their lives. In the medical schools of the East, these women were looked down upon as something less than women so to demean themselves as to enter schools where heretofore only male students had been in attendance.

Back home again, they had often to defend themselves from men doctors of their own faith who derided women's following so unusual a profession. But women's hearts were tender toward those who suffered, and they resolved to temper that suffering to the best of their innate sympathy and their careful

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training. Their hearts refused to harbor the thought that disease and death should strike mothers and innocent children. They studied diligently methods for curtailing epidemics and fighting contagion.

In the field of letters and the arts Mormon women are certainly deserving of honor. At a time when women in other parts of the world were so dubious about appearing under their own names that they assumed men's names when they wrote, Eliza R. Snow was publishing poetry that stirred the hearts of men and women. Emma Smith, wife of the Prophet, was collecting, at the Prophet's express request, the hymns of Zion that all, men and women alike, might sing praises to their Creator. From that time to the present women have been interested in music, some making it a career, others being content to enjoy its cultural influence in their homes or communities.

The challenge for the women of the Church is as great today as was that which faced the early-day pioneer women of the Church. Important new frontiers still wait to be conquered by the courageous descendants of the pioneer woman. These new problems lie well within a woman's sphere: the brotherhood of man, because man does not sense the full import of this belief; world peace, because man has a combative nature that the mothers of men must sublimate to good; and the fatherhood of God, for women as the children's earliest teachers have the golden opportunity to lay this foundation securely in the hearts and minds of the new generation.

We women of today must not fail—dare not fail—our foremothers. And if we do not fail, our descendants can be as proud of us as we are proud of our mothers and grandmothers. ○



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Longing

By Blanche Kendall McKey

January 1930

*And it will bring you back—
The burst of spring,
The low sweet calling of the whip-poor-will
And you will see the star above the lake
And watch the fire-fly dance below the hill,
The throbbing of your heart-song hushed
and still.*

*Oh, it will bring you back—
The burst of spring;
The garden-folk a-dance with joy set free,
The oriole a-singing in the tree,
The little path a-gleaming in the sun
To welcome one
Content awhile to stay.
Beside the branch the oriole is swinging—
But I shall be too far away,
Too far away
To hear his singing.*

Let This Be Heaven

By Harrison R. Merrill—1894-1938

November 1935



Harrison R. Merrill
(1884-1938),
formerly managing
editor of the
Improvement Era

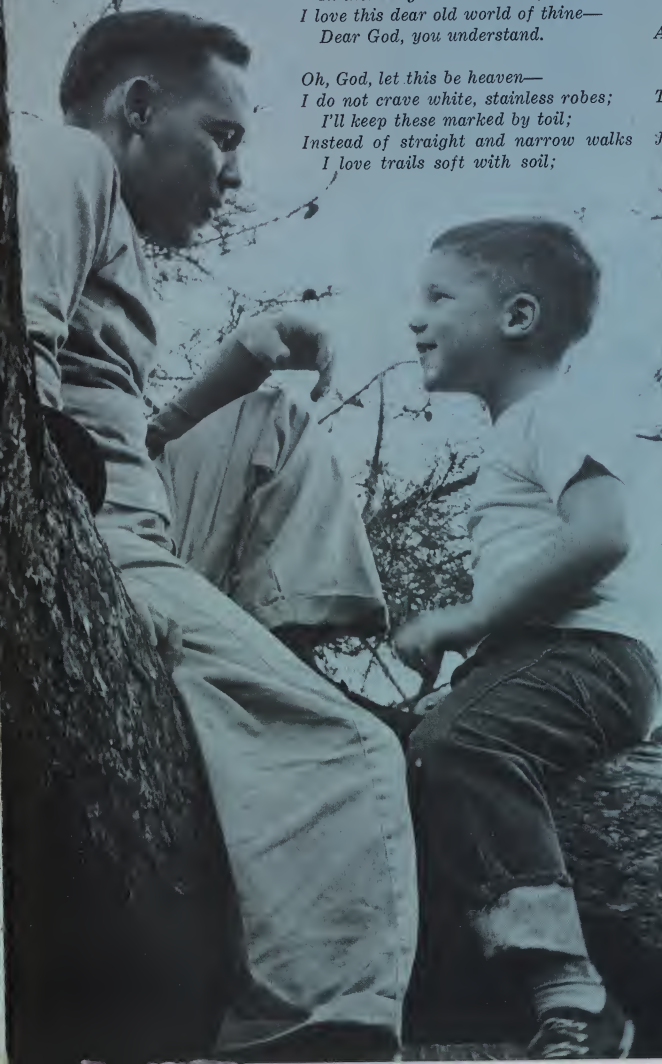
*Oh, God, let this be heaven—
I do not ask for golden streets,
Or long for jasper walls,
Nor do I sigh for pearly shores
Where twilight never falls;
Just leave me here beside these peaks,
In this rough western land,—
I love this dear old world of thine—
Dear God, you understand.*

*Oh, God, let this be heaven—
I do not crave white, stainless robes;
I'll keep these marked by toil;
Instead of straight and narrow walks
I love trails soft with soil;*

*I have been healed by crystal streams,
Which fall from snow-crowned peaks
Where dawn burns incense to the day
And paints the sky in streaks.*

*Dear God, let this be heaven—
I do not ask for angel wings,
Just leave that old peak there
And let me climb till comes the night—
I want no golden stair.*

*Then, when I say my last adieu
And all farewells are given
Just leave my spirit here somewhere—
Oh, God, let this be heaven!*



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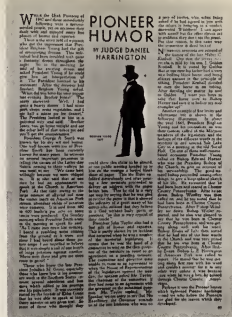
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Volume 41, February 1938



Pioneer Humor

By Judge Daniel Harrington
(1860-1943), Utah jurist

• While the Utah pioneers of 1847 and those immediately following were a serious-minded people, on occasion they dealt with and enjoyed many fine phases of humor and repartee.

There is the story told of a person who got the impression that President Brigham Young had the gift of interpreting dreams. This individual had been troubled with quite a fantastic dream throughout the night. So in the morning, he told of his exciting dream and asked President Young if he could give him an interpretation of it.

The President listened to his statement. After the dreamer had finished, Brigham Young asked, "What did you have for your supper last evening, Brother Jones?"

The party answered: "Well, I had quite a hearty dinner. I had some pork chops, some vegetables, and I ate half a mince pie for dessert."

The President looked at him in a quizzical way, and said: "Brother Jones, you go home tonight and eat the other half of that mince pie and you'll get the interpretation."

President George A. Smith was known for his dry wit and humor. One well-known witticism of President Smith has been currently known for many years. In sermons on several important occasions in

telling the causes of the Latter-day Saints' coming to the Salt Lake Valley, he was wont to say: "We came here willingly because we were obliged to."

Those who knew the late President Jedediah M. Grant, especially those who knew him in his missionary work in the Southern States, recount several anecdotes and bon mots which added to his prestige and his popularity. It was currently stated by the friends of Elder Grant that he was able to speak at least thirty minutes on any given text. So some of those who thought they could show this claim to be absurd, at one public meeting handed up to him on the rostrum a folded blank sheet of paper. This the elder unfolded meticulously and after pausing a few moments proceeded to deliver an address with the paper before him. This he did in a very apt way by saying that he was glad to receive the paper in that it showed the infirmity of a great many of his critics who insisted that they believe in a God without body, parts, or passions, "so this is very typical of their oracle."

Perhaps it was the pioneer humor which lightened pioneer hardships—and we who follow the pioneers are glad for the leaven which they developed. ○

Z. C. M. I.

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President J. Reuben Clark, Jr., former U.S. Ambassador to Mexico and member of the First Presidency from 1933-1961

Volume 40, August 1937

who is youth?



By President J. Reuben Clark, Jr.*

● I should like to touch upon a very few of the many problems which confront you. I warn you they are the veriest commonplaces; the obvious; you have heard them often before; wisdom seemed to suggest it might be well for you to hear them again. They concern you as the youth of today.

And speaking of youth, I wish to touch upon some of the ideas underlying the so-called youth movement of the day—not because I am justified in feeling that you here are infected with these ideas, for I must assume, to the contrary, that the spirit and teachings of this church will have given you the true view of life, its meaning, its high purpose, its destiny of ultimate divinity. But I shall do it merely by way of inoculating you against future contagion or infection. I shall do it with such soberness as an old man can muster, who has had some experience, some disillusionment, but who stands in a faith which strengthens day by day, with some vision of the beauties and glories of the gospel and of its eternal principles which, obeyed, will lead us on to salvation and exaltation.

We again, all of us, even though we have passed by the deadline of seventy years, still remember in a sort of debilitated way how we felt when we went over the top for a piece of sheepskin. I say "went over the top," but some of us slipped through between the bars, and others just managed to crawl under the bottom one. But, old as we are, we remember some of the things we boasted and prophesied on that great,



long ago day of ours. We are a little shamefaced about them now, because even to our dimming eyes and jaded imaginations, the actual realities bear, to the things we boasted and prophesied, hardly the resemblance of a thin, pale shadow of a defaming caricature. And in turn, the things we then had the courage to boast and to prophesy were but the faintest echoes of what we dreamed and visioned.

On that faraway day, some of us strutted off the campus great warriors, others sort of smirked off as renowned diplomats, eclipsing Machiavelli at his best—or worst; others went forth jurists, statesmen, orators, painters, dramatists, officers of cabinet, presidents. Strength knotted our muscles, courage fired our blood, the will to do was king; hope leaped to the top of the topmost sky, ambition was a roaring lion, victory stood with arms outstretched, fame smiled and beckoned. Oh, what a glorious day it was! What a distinguished class we were!

So we went forth in ecstasy, treading on air. Then we dreamed on, and dreamed to put the world in step, our step, the step of buoyant, vibrant youth. But youth passed on away from us, with the world, not ourselves, still out of step.

In this time we first learned some rather obvious things, that to then we had not really known. Of course you know them already. We learned there were day and night, that there were twenty-four hours in a day and 365 days in a year; that we did not keep the same age, but year by year we grow older (that is, half of us learned this); that every year had four seasons,

*Commencement address delivered at Brigham Young University, June 9, 1937.

falling in the same sequence; that the rain fell on the just and the unjust and that the sun shone on all alike; that when it was cold it was cold for everybody, and the same with the heat. We found that springtime was the time of planting, that fall was the time of harvesting; that if we did not plant in the spring, we could not harvest in the fall; that seasons of big crops might be followed, and in the long view were always followed, by small crops or none at all. We found that the earth and its people were governed by law and order and not by whim and caprice, nor by our desire. We learned that the mass of people cared little for what we said and less about what we thought. And Nature did not even know we had spoken or thought.

These things we learned; a dream-destroying con-

“No baser thing was ever
concocted than the idea that
the sex impulse is like
the impulse of hunger and thirst
and is to be like gratified...”

sciousness began to come to us as it does to one who awakes from a sound sleep. Our eyes slowly opened; we blinked out upon a strange world, one of realities.

Then along came full manhood and womanhood to live with us. We began to feel the press of gaining a livelihood, the responsibilities of a family; we met greed and avarice; we came to know deception and falsehood; cheating and dishonesty visited us; the bitter conflicts of life pushed themselves upon us; we had to do battle for the existence of ourselves and loved ones. We learned we could not cheat, cajole, deceive, or defraud nature, nor great natural laws, nor spiritual laws, either. We found that the law always exacts its penalty.

This time was, for all of us, the time of disillusionment, and, for some of us, the time when hope died and discouragement came to dwell with us. But as troubles piled higher and higher, there came to those who lived righteously enduring faith, the hope of eternal life, a knowledge that God lives, an understanding of the truths of the gospel and of its saving principles, a love for God and for fellowmen, an abiding

trust in the divine will and purpose. And so we passed to the middle-aged maturity.

As knowledge grew and experience multiplied, we gathered wisdom, the most precious of God's gifts to the mind. Then this maturity, which had so gradually worked its way amongst us, it too passed on. Ripeness came, sometimes overripeness; and finally we are become as you see us today—your parents and your grandparents, and rightly or wrongly, we see ourselves in you. And because we passed through all these things I have spoken about, and our parents and grandparents passed through them before us, and theirs before them, we, from this experience of ours that I have told you about, conclude that you will travel along by the very same way.

Someone shakes his head. May I ask him to think of this: The experiences of humans through the ages prophesy what each generation will do with its time, its effort, and its life. Sometimes political, economic, or moral plagues afflict humanity and the prophecy seems to fail, just as diseases and physical plagues poured out upon men may seem to break for a time the mortality rules of the actuary's insurance tables which predict the length of human life with the accuracy of an algebraic formula. But time in each case rights all this, and the great constants of human life resume control. Nothing is more certain in all the universe than human nature, even though in its variations among individuals it approaches infinity. Youth may not expect any change in this principle.

If I were reading the thoughts of someone holding the ideas of the youth movement of today, I should see plainly written out on the illuminated leaves of his brain, a protest against what I am saying and a declaration that these times are different; that old rules are gone; that old laws have been changed; that a new world is here with new hopes, new ideas, new standards, new aspirations, new achievements, new adjustments; that the world belongs to youth, which is to come now into its long-postponed heritage.

To us who have been working, struggling for a lifetime to get a small portion of the earth, this idea of owning the earth has its allurements. As our early youth dreams were not pictured in quite such bold colors as yours, two questions come to our aged minds, disciplined by many disappointing years: Who is youth? Is it you who are here today, or those who were here a year ago or ten years ago, or those who will be here a year hence, or ten years hence? And the other question is: When is youth? Is it from 15 to 18, or 19 to 20, 21 to 24, or 25 to 30, or all the way from 15 to 30; and if 15, why not 14, and then down to the cradle roll; and if 30, why not 31, and up to take in

us of the classes of the '80s and the '90s of the last century? This latter idea looks so attractive to us that we should like time to consider it.

Of course, if you include anyone more than 21 or 22, you will find that the older ones have already staked out a claim to some of the earth's crust and they may not willingly give it up. Furthermore, when you have reached that age, you will have staked out your claim and you may not be quite willing to give it up to some youngster who is three or four years your junior, just because he feels the acquisitive urge. You will think he might go to work and earn his own, just as you did, and not take what you have worked for.

But even if youth (whoever and whenever it is) could accomplish these little turnovers to themselves of flocks and lands, houses and stocks, that belong to someone else, what about jobs and places and positions requiring experience and long cultivated skill? A playwright for instance; the public may not consider each one who wishes to write a Shakespeare. The public is peculiar that way, and has its own inconvenient ideas. So of painting and sculpture, and music and law, and so through the list of professions and of the management of any great business, industrial or financial. And the same principles hold true in the schools, in the Church, and in all activities of life. People want in responsible places persons of experience in whom they have confidence and trust; but experience, confidence, and trust are plants of very slow growth.

Some may say: We could learn. Surely youth can learn. And that answer solves the problem. But learning takes time, and time breeds age, and age murders youth. So if it be to youth that the earth belongs, then youth loses by robbing itself through gaining age.

But another one may say you are speaking of the grossly material things. True, there are things we have to eat, to drink, and to wear; these are rather important, too. But we are thinking of the higher things that make—I wonder if I dare say it, it is a fine phrase—the “more abundant life.” Some youth are saying we are planning new laws of economics, new political tenets, new rules for finance, new principles of international conduct and relations. We will let you old men do all these other old-fashioned, necessary things.

I am sure that study and reflection will show that our economics, our politics, our finance, our principles of international conduct and relations are at least a part of the best of all that has gone before. Not all bad has yet been cut out; but over the centuries the worst always dies; the best lives.

But the times also bring youth other problems we

did not have. Our freedom, our guarantee of liberties, our constitutional government, these were not threatened when we went forth. The world threatens them now, in every land and clime. Lawlessness, disorder, greed, avarice, swagger about us. Free government, the government of democracy, is challenged. If it is to be saved, then the youth of yesterday, the youth who are here, the youth who are coming, must save it.

Civil war again threatens, indeed may even now have begun. This time it is class war, the most cruel, the bloodiest, the most inhuman of all, as the French and Russian revolutions and the civil war in Spain so clearly show.

A few generations back, your ancestors gave their lives to establish democracy on this continent: your grandfathers fought and died to give the freedom of that democracy to all men, irrespective of race or color; some of your fathers and brothers went to the front in World War I to maintain democracy, and some of them never returned. The price of human liberty has always been human suffering and human sacrifice. You may have to determine how much this freedom, which has come to you without price, is worth to you and to your children, what price you will pay, whether, if necessary, you also will make the final sacrifice as did your forefathers. I pray the Lord to give you wisdom and courage. You will need both.

We may not set up falsehood in any of its myriad forms, and worship it; false lives, false living; false standards; false ideals; false doctrines; false principles; false companions; false prophets; false Christs; false gods. This we must not do.

I must not get the profits and pleasures of my life from the goods and sorrows of others. What the world needs today as badly as it needs anything is a knowledge between *meum et tuum*—between mine and yours. You may reasonably expect to enjoy your own rights and your own goods only if you will respect the rights and goods of others. There can be no peace and safety in the world, and no liberty, without these. Indeed, with these gone, civilization will go. I pray you ponder this over in your minds; its truth will come to you. Then guide your actions by it.

For a full century it has been our declared Church belief that “no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.” (D&C 134:2.)

The movement of the world today against these is not inspired from above.

And in this relation, let me urge you to consider this: It is one thing for an individual to fail to live

a standard, and quite another for him to change his standard of life, even though he does the same wrong each time. Society has survived arson, pillage, robbery, and murder, however widespread they were, in fact, when they were under the ban of social order and of the mass conscience; we shall not continue as a social organism when these crimes shall become the standard by which the mass is guided, no matter what the avowed motive or pretended need for the standard, and no matter how circumscribed the occasion for doing the crimes is made. Because in the one case, the standard is righteous, with some men falling away therefrom; the other standard is unrighteous, with all men paying their homage thereto. It is in this last direction that the world now plunges. We must count upon you to save it, that human liberty and freedom of conscience shall be saved, that the Lord's work may continue on earth so that men's souls may be saved.

How glorious the principles of our great Declaration of Independence:

"We hold these Truths to be self-evident: that all Men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness—That to secure these Rights, Governments are insti-

tuted among Men, deriving their just Powers from the Consent of the Governed. . . ." ○

● Another notable item from President Clark's address to the youth of a modern day is here reprinted:

"No baser thing, nor more destructive of all the finer sentiments and sensibilities of life, was ever concocted than the idea that the sex impulse is like the impulse of hunger and thirst and is to be like gratified. This doctrine is born of the evil one; it leads to destruction. Sex is scarcely held in bounds when banked about with all the restraint and control which a mature and disciplined will can build up, and when that will is helped by attaching to sex the sanctity which belongs to it as being placed in man that he may help carry out the divine plan of giving bodies to waiting spirits. But when sex is bidden to well up within the bodies of immature, undisciplined, unknowing, unwise youth, it becomes a boiling caldron that consumes all the finer instincts and leaves its victims physical and moral wrecks.

"You youth, facing the divine relationship of parenthood, do not, I beseech you, drag yourselves and your children down to the ground among the beasts; rather raise yourselves to the skies among the angels." ○

To the Old Year

By Mary Hale Woolsey

December 1929

*Old Year, Old Year! They've opened wide
the door.*

The time is drawing near for you to go.

*Their gay shouts rend the midnight frosty
air,*

And bells ring out across the silver snow.

*The little, trembling New Year waits close
by;*

*The bells, the shouts, the clamor are for
him.*

*—For you, an un mourned passing in the
night,*

None caring if your silent path be dim.

A year ago, such wild acclaim was yours!

Oh, do you grieve, this fickleness to see?

Or do you smile, unhurt by any slight,

Now that you stand so near eternity?

And are you calm because you understand

And value properly each joy and pain,

Knowing that time will heal the bitter hurts

And bring some share of happiness again?

*This wisdom did you bring to me, Old
Year!*

And I, who once looked forward fearfully,

*Can welcome in the new, with faith made
strong*

*Because you, Old Year, have been kind
to me.*

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—Heber J. Grant

"The Lord is no respecter of persons, and will give success to all who work for it. If I can only impress upon the minds of the youth of Zion the eloquence, the inexpressible eloquence of work, I shall feel fully repaid."

—Heber J. Grant

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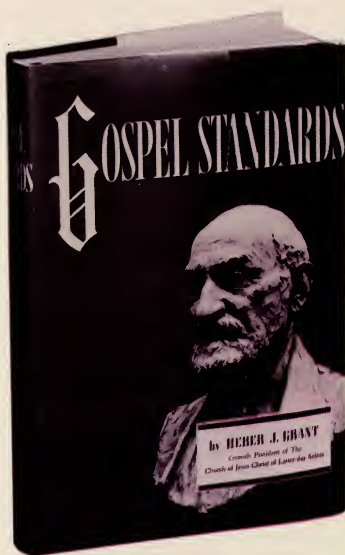
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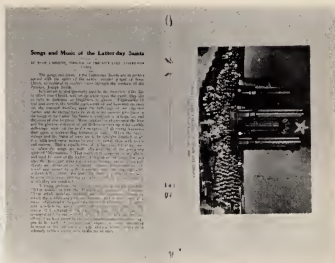


Songs and Music of the Latter-day Saints

By Evan Stephens

Evan Stephens
(1854-1930),
composer; director
of the Tabernacle
Choir for 24 years

Volume 17, June 1914



• The songs and music of the Latter-day Saints are in perfect accord with the spirit of the newly revealed gospel of Jesus Christ, as restored in modern times through the Prophet Joseph Smith.

In contrast to that generally used by the churches of the day in which this church was set up anew upon the earth, they are as light to darkness, or brightness to gloom. Expressions of fear and sorrow, the terrible confessions of and lamentations over sin, the constant dwelling upon the sufferings of our crucified Savior, and the eternal tortures in store for sinners—these give place in the songs of the Latter-day Saints to expressions of hope, joy, and the sense of sins forgiven. More emphasis is placed upon the love and glorious conquest of our Redeemer than upon his earthly sufferings; more on the final redemption of all erring humanity than upon a never-ending torment of souls. When the heart strings and the fount of tears are to be specially touched at all, it is with tenderness, sympathy, and joy rather than with terror and sorrow. This is equally true of the keynote of text and music, when the songs are really characteristic of the prevailing spirit of "Mormonism."

One hymn in the Latter-day

Saints hymnbook strikes the key true, and is characteristic of what should be the nature of our songs and music. The apostle Parley P. Pratt was the singer, and in my judgment he had but one peer in the Church as a writer of Latter-day Saints songs or hymns—the beloved Eliza R. Snow. Note its dignified, exalted brightness.

"The morning breaks; the shadows flee;
Lo, Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world."

—Hymns, No. 269

Needless to say that any haphazard tune, fitting ever such a good, long-metered hymn, could never express that; every word and sentence needs its own peculiar fitting tone to tell it in music.

Then hear the feminine, gentler harp of Eliza R. Snow, and mark the prevailing note of joy in it:

"Though deepening trials throng
your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will spread its life and truth
abroad."

—Hymns, No. 285

Others have in lesser numbers given us songs of perhaps equal merit. Note the kindly gentleness of that sermon in song written by President Charles W. Penrose:

"School thy feelings, O my brother;
Train thy warm impulsive soul;
Do not its emotions smother,
But let wisdom's voice control."

—Hymns, No. 340

The music composed for some of these, by Professor George Careless and others, fits so perfectly the character of the texts as to seem inseparable from them, and one cannot but think how much the words must have suffered in expression before this complementary music was used in their singing.

Let it be understood that we lay no claim to exclusive inspiration in the matters of songs or music; we not only believe that to a most eminent degree great poets and composers of all time and place have been inspired, but from their inspirational writings we freely cull the material most suitable and expressive of our religious thoughts and emotions and use them in their full spirit and meaning. The splendid, devout songs of Watts, Wesley, and others, we both use and revere. They were great prophetic heralds

of the coming dawn. We hold in similar reverence, love, and admiration the master works of the classic composers, particularly those of Protestant faith, writers of oratorios from Handel to Mendelssohn.

The texts of the Catholic mass, being more ritualistic in character, make this magnificent music, written for this special form of worship, less adaptable and quite generally unsuited for our use. An "Ave Maria," for instance, is doctrinally opposed to our belief, as we do not believe that prayers should be addressed to the Virgin Mary, and so as to many other points, even the general character of much of the music so expressive to the Catholic form of worship is unsuited to ours.

But much of the texts of the great oratorios, especially of Handel and Mendelssohn, fit our modes of thought, expression, and even the experience, trials, and historic incidents of our church, so generally that one might think they were specially written for our use.

A note of home love runs through many of our most beloved songs, too, that is very characteristic of our feelings and a real part of our religion. As the ancient singers of Israel sang of their beloved Jerusalem, Judea, and Canaan, so the Latter-day Saints love to sing of their mountain home, their Zion and its associations:

"O ye mountains high, where the
clear blue sky
Arches over the vales of the free,
Where the pure breezes blow and
the clear streamlets flow,
How I've longed to your bosom to
flee!
O Zion! dear Zion! land of the free,
Now my own mountain home, unto
thee I have come,
All my fond hopes are centered in
thee."

—Hymns, No. 145

These are expressions inseparable from the religious thoughts and feelings of the Latter-day Saints, just as are such heroic strains as the youth loves to sing:

"True to the faith that our parents
have cherished,
True to the truth for which martyrs
have perished,
To God's command, Soul, heart,
and hand,
Faithful and true we will ever
stand."

—Hymns, No. 157

It isn't words or music to dream over; it is that pulsating with the life and action of today. If mystery is an element of sublimity, as I believe it is claimed, and rightly in literature, our songs are wanting in that element, but they make up for it in practical clearness, devotion, and fervor.

Yesterday was the dreamer's day. Today belongs to the active, wide-awake worker, and our religion is preeminently in harmony with today, and its unparalleled degree of activity.

Our songs and music, to a degree at least, are here again in harmony with our religion, as they should be; and, true to its active, optimistic character, our young people sing:

"We will work out our salvation;
We will cleave unto the truth;
We will watch and pray and labor
With the fervent zeal of youth."

—Ibid.

While anthems and choruses are considerably selected from the standard works of masters, German, Italian, French, English, Scandinavian, Welsh, Scottish, and American, the texts of the same being generally from the holy scriptures, we have music of this class by our composers which, during the past

twenty-five or thirty years, has come into constant use, and truth it is that it does not suffer in effectiveness by the side of classical music.

And the same can be said of concert pieces, though the great operas of every nationality lend their most attractive numbers to make our best concerts musical events which visiting artists of highest rank speak about with enthusiasm. True it is that pretty, "taking" things, by popular writers, appeal to the masses, but it is equally true that in our larger towns, and especially in the great Tabernacle of Salt Lake City, programs of this light type would not be tolerated by either conductor or audience. Of course, we have, in the class of entertainment, houses devoted to the frivolous, all the trashy music heard elsewhere in such places, and it is enjoyed by the audiences not yet risen above that standard in their taste, but such is in no sense a characteristic of the songs and music of the Latter-day Saints.

The songs of the Sabbath schools, while light, bright, and unpretentious, musically are earnest, clean, and natural, in tone and expression, and effective for young voices. Perhaps we have here been a little too much impressed by the rhythmic swing of so-called "gospel hymns," out of which error I trust we will gradually emerge, as we realize more and more that youth, while naturally in harmony with a rhythmic flow that is expressive of the exuberance and life of youth, still can be touched and reached by a more ennobling quality of devotional expression and earnestness, and of deeper things musically.

We should labor to continue the advancement of this living up to the Psalmist's injunction, "Let all the people praise him," until the congregations sing in harmony like a choir. ○

Milton Bennion
(1870-1953),
formerly general
superintendent of
the Deseret Sunday
School Union



The Philosophers of Conduct

By Milton Bennion

Professor of Philosophy, University of Utah

The selections in this number are restricted to the *Apology*, which occupies about forty pages in Jowett's translation of Plato's *Dialogues*. The necessity of brevity makes it impossible to give selections that properly represent the circumstances, and the arguments of Socrates. For this purpose it is necessary to read the *Apology* entire. Our aim has been to give those passages that illustrate best the moral principles of Socrates.

Selections from the "Apology of Socrates"*

Some one will say: And are you not ashamed, Socrates, of a course of life which is likely to bring you to an untimely end? To him I may fairly answer: There you are mistaken: a man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong—acting the part of a good man or of a bad. . . . For wherever a man's place is, whether the place which he has chosen, or that in which he is placed by a commander, there he ought to remain in the hour of danger; he should not think of death or of anything, but of disgrace. And this, O men of Athens, is a true saying.

**Dialogues of Plato*, Jowett's translation, New York: C. Scribner's Sons.

• Men of Athens, I honor and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting any one whom I meet after my manner, and convincing him saying: O my friend, why do you, who are a citizen of the great and mighty and wise city of Athens, care so much about laying up the greatest amount of money and honor and reputation, and so little about wisdom and truth and the greatest improvement of the soul, which you never regard or heed at all. Are you not ashamed of this? And if the person with whom I am arguing, says, "Yes, but I do care," I do not depart or let him go at once; I interrogate and examine and cross-examine him; and if I think that he has no virtue, but only says that he has, I reproach him with undervaluing the greater, and overvaluing the less. And thus I should say to everyone whom I meet, young and old, citizen and alien, but especially to the citizens, inasmuch as they are my brethren. For this is the command to God, as I would have you know; and I believe that to this day no greater good has ever happened in the state than my service to the God. For I do nothing but go about persuading you all, old and young alike, not to take thought of your persons or your properties,

Volume 12, December 1908

but first and chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money, but that from virtue comes money and every other good of man, public as well as private. This is my teaching, and if this is the doctrine which corrupts the youth, my influence is ruinous indeed. . . . Whatever you do, know that I shall never alter my ways, not even if I have to die many times.

Do not, then, require me to do what I consider dishonorable and impious and wrong, especially now, when I am being tried for impiety on the indictment of Meletus. For if, O men of Athens, by force of persuasion and entreaty, I could overpower your oaths, then I should be teaching you to believe that there are no gods, and convict myself, in my own defense, of not believing in them. But that is not the case; for I do believe that there are gods, and in a far higher sense than that in which any of my accusers believe in them. And to you and to God I commit my cause, to be determined by you as is best for you and for me.

There are many reasons why I am not grieved, O men of Athens, at the vote of condemnation. I expected this, and am only surprised that the votes are so nearly equal.

• I had not the boldness, or impudence or inclination to address you as you would have liked me to address you, weeping and wailing and lamenting, and saying and doing many things which you have been accustomed to hear from others, and which, as I say, are unworthy of me. But I thought that I ought not to do anything common or mean in the hour of danger; nor do I now repent the manner of my defense, and I would rather die having spoken after my manner, than speak in your manner and live.

• The difficulty, my friends, is not

THE PHILOSOPHERS OF CONDUCT

BY MILTON BENNION, PROFESSOR OF PHILOSOPHY, UNIVERSITY OF UTAH

OF
SOCRATES-PLATO

The materials in this number are restricted to (1) that part which occupies about forty pages in Jowett's translation of Plato's *Dialogues*. The necessity of brevity makes it impossible to give selections that properly represent the circumstances, and the arguments of Socrates. For this purpose it is necessary to read the *Apology* entire. Our aim has been to give those passages that illustrate best the moral principles of Socrates.

OF
SELECTIONS FROM THE "APOLOGY OF SOCRATES"

* *Dialogues of Plato*, Jowett's translation, New York: C. Scribner's Sons.

in avoiding death, but in avoiding unrighteousness; for that runs faster than death. . . . And now I depart hence, condemned by you to suffer the penalty of death, and they [the accusers of Socrates] to go their ways condemned by the truth to suffer the penalty of villainy and wrong; and I must abide my reward—let them abide theirs.

• If you think that by killing men you can avoid the accuser censuring your lives, you are mistaken; that is not a way of escape which is either possible or honorable; the easiest and the noblest way is not to be crushing others, but to be improving yourselves.

• Wherefore, O judges, be of good cheer about death, and know this of a truth—that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approach ended happened by mere chance. But I see clearly that to die and be released was better for me; and therefore the oracle gave no sign. For which reason, also, I am not angry with my accusers or my condemners, they have done me no harm, although neither of them meant to do me any good; and for this I may gently blame them.

Still I have a favor to ask of them. When my sons are grown up, I would ask you, O my friends, to punish them; and I would have you trouble them, as I have troubled you, if they seem to care for riches, or anything, more than about virtue; or if they pretend to be something when they are nothing—then reprove them, as I have reprovved you, for not caring about that for which they ought to care and thinking that they are something when they are really nothing. And if you do this, I and my sons will have received justice at your hands.

The hour of departure has arrived, and we go our ways—I to die and you to live—which is better, God only knows. ○



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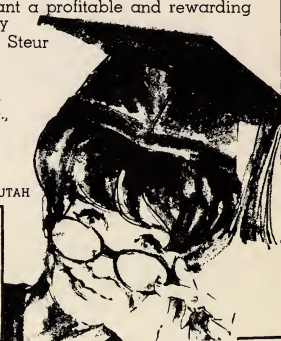
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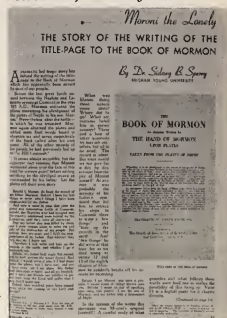
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Volume 47, February 1944

Moroni the Lonely: The Story of the Title Page to the Book of Mormon



By Dr. Sidney B. Sperry



• A dramatic but tragic story lies behind the writing of the title page to the Book of Mormon.

Before the last great battle ensued between the Nephite and Lamanite armies at Cumorah in the year A.D. 385, Mormon entrusted the plates containing his abridgement of the plates of Nephi to his son, Moroni. (Morm. 6:6.) Nevertheless, after the battle—in which he was wounded—Mormon again obtained the plates and added some final words found in chapters six and seven respectively of the book called after his own name. All of the other records of his people he had previously hid up in the Hill Cumorah.

It seems almost incredible, but the apparent fact remains that Moroni wandered alone over the face of this land for *sixteen years* before adding anything to the abridged record as commanded by his father. Let the plates tell their own story:

“Behold I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been com-

manded by my father.

“And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the Lamanites, until they were all destroyed.

“And my father also was killed by them, and I even remain alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfil the commandment of my father. And whether they will slay me, I know not.

“Therefore I will write and hide up the records in the earth; and whither I go it mattereth not.

“Behold, my father hath made this record, and he hath written the intent thereof. And, behold, I would write it also if I had room upon the plates, but I have not; and ore I have none, for I am alone. My father hath been slain in battle, and all my kinsfolk, and I have not friends nor whither to go; and how long the Lord will suffer that I may live I know not.

“Behold, four hundred years have passed away since the coming

of our Lord and Savior.” (Morm. 8:1-6.)

What was Moroni doing those sixteen years alone? Where did he go? What adventures befell him in enemy country? These and a host of other questions we may ask ourselves, but all to no avail. The record is silent. But what would we not give for a day by day account from the pen of Moroni himself! At any rate, it was probably the memory of his father's command that led him to retrace his steps to Cumorah, there to write a “few things” and “hide up the records in the earth.” And “few things” he did write at that time, for as we read along to verses 12 and 13 of the eighth chapter of Mormon, he suddenly breaks off his account by recording:

“... Behold, I am Moroni; and were it possible, I would make all things known unto you.

“Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a descendant of Nephi.”

In the opinion of the writer this statement was Moroni's original

farewell. A careful study of what precedes and what follows these words must lead one to realize the possibility of this being so. Verse 13 is a logical point for a chapter division. It is quite likely that at this point Moroni wrote the first paragraph (as we now have it) of the Book of Mormon title page.

"Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation—Written and sealed up, and hid up unto the Lord, that they might not be destroyed—To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God."

He did not write the second paragraph of the title page at this time for the very good and sufficient reason that he had not yet abridged the book of Ether, which is mentioned therein.

Having finished the first paragraph of the title page, it is not unreasonable to presume that Moroni hid up the plates entrusted to him in the stone box built for the purpose in the side of the Hill Cumorah. He then departed, feeling that his work was finished, his father's commands having been carried out. How long Moroni wandered over the face of the land—whether to be reckoned in years, months, or days—we do not know. But sometime between the years A.D. 401 and A.D. 421 he again saw fit to come back to the Hill Cumorah. Taking up the sacred record from its resting place in the stone box he begins to write at the point he had formerly left off.

"And I am the same who hideth up this record unto the Lord. . . ."

Thus begins Mormon 8:14. It is quite natural for Moroni to identify himself again, though we already know (verse 4) that he was going to hide up the record. He writes steadily and in a somewhat different mood from what we have already observed in Mormon 8:1-13. Thus he continues until he finishes the book that is now known to us as Mormon. He ends it prayerfully and formally:

"And may God the Father remember the covenant which he hath made with the house of Israel; and may he bless them forever, through faith on the name of Jesus Christ. Amen." (Morm. 9:37.)

There may be those who will prefer to believe that this is the point at which Moroni wrote the first paragraph of the title page rather than at Mormon 8:13 as I have advocated. But no matter—Moroni finds that he still has space left on the plates upon which he may write something of value. He ponders the matter and finally decides on making an abridgment of the book of Ether for the benefit of future generations.

"And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether." (Eth. 1:2.)

If we take this statement literally, that is, if Moroni determined to get at the gold originals rather than use Mosiah's translation (Mosiah 28:17) of them (a copy of which could have been in his possession), it would be necessary for him to tunnel into the library of records hidden in the Hill Cumorah by his father. How Moroni accomplished this without being detected by the Lamanites must, of course, be left to our imaginations.

Having finished his task of abridgment, Moroni then proceeded

to add another paragraph to his title page. This was a logical necessity. Thus we read:

"An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven—Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations—And now, if there are faults they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ."

Having done this, Moroni makes a statement that is throbbing with human interest and pathos:

"Now I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished; and I make not myself known to the Lamanites lest they should destroy me." (Moro. 1:1.)

There is a note of grim humor in the statement, "I have not as yet perished." So he continued to write, we may presume, at various times and occasions as he felt inspired to return to the hill. It is passing strange that he did not add a third paragraph to the title page of the Book of Mormon after finishing the final statements found in chapter ten of Moroni. By the time that chapter was written Moroni had wandered alone some *thirty-six years* (from A.D. 385 to A.D. 421). And therein lies an epic for some clever novelist or dramatist to exploit. ○

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The Church Moves On

August 1970

23 West Virginia Stake, the 522nd now functioning, was organized by Elder Ezra Taft Benson of the Council of the Twelve. Sustained were President David L. Atkinson and counselors Wayne H. Martin and Clarence R. Sheffield.

24 The annual all-Church softball tournament began this morning, featuring 96 of the estimated 5,000 Church teams that have participated in softball tournaments through the Church. A devotional for the more than 1,200 tournament players was held in the Salt Lake Tabernacle last evening.

27 In the softball tournaments completed today, Bountiful (Utah) 30th Ward won the all-Church senior fast pitch tournament by defeating Monument Park West 5th; Whittier 7th defeated another California team, Chula Vista, for the junior fast pitch title. Marietta (Georgia) won over Santa Fe Springs (California) for the senior slow pitch championship, and Merced 2nd defeated another California team, El Corrito, for the junior slow pitch title.

29 Doyle L. Green has been named managing editor and M. Dallas Burnett assistant managing editor of the new adult magazine of the Church, it was announced. The roster of key appointments of the new magazines is now complete.

It was announced that Paul S. Rose is the new secretary of the stake missions of the Church.

Promised Valley completed its season this evening in the outdoor theater

across from Temple Square. It was estimated that more than 118,000 saw the 1970 production, which had 49 performances. In the July 1970 issue of *Better Homes and Gardens*, the musical pageant was named as one of the nation's 12 outstanding tourist attractions.

30 New stake presidencies: President Reed E. Price and counselors John H. Tanner and John R. Peterson, Phoenix (Arizona) North Stake; President Robert J. Mawle and counselors Stanley H. Woods and Frank T. Tennant, Birmingham (England) Stake.

31 The appointment of Terrence L. Hansen as head of the missionary language training mission on the Brigham Young University campus was announced.

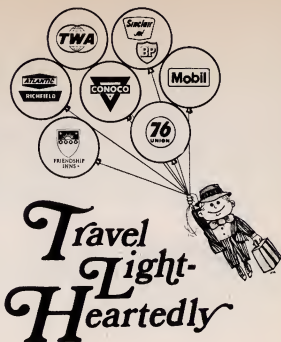
September 1970

6 Sao Paulo (Brazil) South Stake, the 523rd now functioning, was organized from portions of Sao Paulo and Sao Paulo East stakes by Elder Gordon B. Hinkley of the Council of the Twelve and Elder David B. Haight, Assistant to the Twelve. President Saul M. de Oliveira and counselors Ferrer da Costa and Floriano V. Franco were sustained.

Niagara (Canada) Stake, the 524th, was organized from portions of the Toronto Stake by Elder Thomas S. Monson of the Council of the Twelve. President Elden C. Olsen and counselors Cecil H. Taylor and James M. Rich were sustained.

Des Moines (Iowa) Stake, the 525th, was organized from portions of the Central Iowa District of the Kansas-Missouri Mission and the Cedar Rapids Stake by President Spencer W. Kimball of the Council of the Twelve. President Donald G. Woolley and counselors Derwin C. Merrill and Alan P. Kleinman were sustained.

New stake presidency: President Jack F. Joyner and counselors Richard P. Winder and Theodore H. Strickland, Atlanta (Georgia) Stake.



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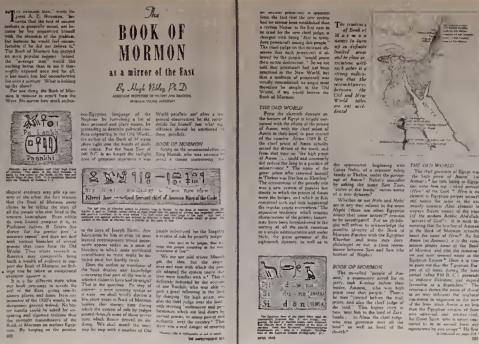


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Volume 51, April 1948

The Book of Mormon as a Mirror of the East



By Dr. Hugh Nibley
Dr. Hugh Nibley,
professor of history
and religion,
Brigham Young
University

• "The average man," wrote the great A. E. Housman, "believes that the text of ancient authors is generally sound, not because he has acquainted himself with the elements of the problem, but because he would feel uncomfortable if he did not believe it." The Book of Mormon has enjoyed no such popular support. Indeed, the "average man" would like nothing better than to see it thoroughly exposed once and for all; it has made him feel uncomfortable for over a century. What is holding up the show?

For one thing, the Book of Mormon is immune to attack from the West. No matter how much archaeological evidence may pile up one way or the other, the fact remains that the Book of Mormon never claims to be telling the story of *all* the people who ever lived in the western hemisphere. Even within its own limited compass it is, as Professor Sidney B. Sperry has shown, for the greater part "a minority report" and does not deal with various branches of several groups that came from the Old World. Thus, where research in

America may conceivably bring forth a wealth of evidence to support the Book of Mormon, no findings can be taken as unequivocal evidence *against* it.

It is a far different story when our book presumes to invade the soil of the East, giving specific names, places, and dates. Here any imposter of the 1820s would be on dangerous ground indeed. No better handle could be asked for unsparing and rigorous criticism than the outright commitments of the Book of Mormon on matters Egyptian. By harping on the peculiar neo-Egyptian language of the Nephites, by furnishing a list of their personal and place names, by pretending to describe political conflicts originating in the Old World, the author of the Book of Mormon plays right into the hands of modern critics. For the Near East of 600 B.C. is no longer the twilight zone of gorgeous mysteries it was in the days of Joseph Smith. Any fabrication by him or even his most learned contemporary would necessarily appear today as a mass of blunders in which some accidental

resemblance to truth might be detected once, but hardly twice.

Does the author or translator of the book display any knowledge concerning that part of the world in which it claims to have had its origin? That is the question. By way of answer—a mere opening wedge as it were—we shall briefly discuss a few short years in Book of Mormon history, that stormy time during which the system of rule by judges passed through some of those severe tests which finally proved its undoing. We shall match the story step by step with a number of Old World parallels, and after a few general observations let the reader decide for himself just what significance should be attributed to these parallels.

Book of Mormon

Acting on the recommendation of King Mosiah, who was anxious to avoid a throne controversy, the people substituted for the kingship a system of rule by priestly judges:

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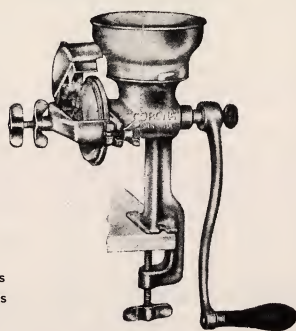
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ments of God." (Mosiah 29:11.)

We are not told where Mosiah got the idea, but the eagerness and ease with which the people adopted the system imply that they were familiar with it. (See Mosiah 29:37-41.) This is definitely indicated by the account of one Korihor, who was able to gain a great following in the land by charging "the high priest, and also the chief judge over the land" with reviving "ordinances and performances which are laid down by ancient priests, to usurp power and authority" over the country. (Al. 30:21-24.) That there was a real danger of reviving an ancient priest-rule is apparent from the fact that the new system had no sooner been established than a certain Nehor, in the first case to be tried by the new chief judge, is charged with being "first to introduce priestcraft among this people." The chief judge on this occasion observes that such priestcraft if allowed by the people "would prove their entire destruction." (Al. 1:12.) So we are told that priestcraft had not been practiced in the New World, but that a tradition of priestcraft was vividly remembered; its origin must therefore be sought in the Old World, if we would believe the Book of Mormon.

The Old World

From the eleventh dynasty on, the history of Egypt is largely concerned with the efforts of the priests of Amon, with the chief priest of Amon at their head, to gain control of the country. About 1085 B.C. the chief priest of Amon actually seized the throne of the south, and from that time on "the high priest of Amon . . . could and constantly did reduce the king to a position of subservience."¹ The name of the great priest who crowned himself in Thebes was Herihor or Kherihor.² The cornerstone of the priestly rule was a new system of popular law

courts, in which the priests of Amon were the judges, and which at first competed with and then supplanted the regular courts everywhere.³ The separatist tendency, which remains characteristic of the priestly history, may have been foreshadowed in the uniting of all the south countries as a single administrative unit under Nehi, the great governor of the eighteenth dynasty, as well as in the appearance, beginning with Count Nehri, of a separate ruling family at Thebes, under the patronage of Amon.⁴ Nehri's successor, by taking the name *Sam Tawi*, "uniter of the lands," serves notice of a new dynasty.⁵

Whether or not *Nehi* and *Nehri* are in any way related to the name *Nephi* (there are other Egyptian names that come nearer)⁶ remains to be investigated. But no philologist will refuse to acknowledge the possible identity of the Book of Mormon *Korihor* with the Egyptian *Kherihor*, and none may deny, philologist or not, a close resemblance between *Sam* and *Sam* (the brother of *Nephi*).

Book of Mormon

The so-called "people of Amon," a community noted for its piety, took *Korihor* before their

leader, Ammon, "who was high priest over that people." Thence he was "carried before the high priest, and also the chief judge of the land." This higher court in turn "sent him to the land of Zarahemla . . . to Alma, the chief judge, who was governor over all the land," as well as head of the church. (Al. 30:19-20; 29ff.)

The Old World

The chief governor of Egypt was "the high priest of Amon" (or Ammon),⁷ his title being in Egyptian *neter hem tep*—"chief servant (Hem) of the God."⁸ *Hem* is an element in Egyptian proper names⁹

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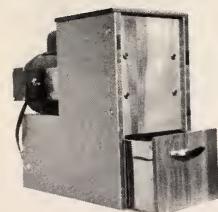
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and means the same as the extremely common *Abdi* element in western Asiatic names of the time (cf. the modern Arabic *Abdullah*, "servant of God"). It is most interesting that the brother of Ammon in the Book of Mormon actually bears the name of *Hem*. (Mosiah 7:6.) As for *Amon* (or *Ammon*), it is the commonest proper name in the Book of Mormon, and also the commonest and most revered name in the Egyptian Empire.¹⁰ Here it is time to point out that the Egyptian Empire at all times during the later period (after 930 B.C.) pretends to embrace Palestine and regard Jerusalem as a dependent.¹¹ The reverence shown the name of *Amon* in no way indicates the slightest concession to paganism on the part of the Jews, since *Amon* is no less than the Egyptian version of their own universal, one, creator-God, the Great Spirit, who is never conceived to be in animal form nor represented by any image.¹² He first appears about 2140 B.C. in southern Egypt, at Thebes, where he seems to have been an importation from western Asia.¹³ Can he be the God of Abraham? It is significant that the name first rises to prominence in the years following the time of Abraham's sojourn in Egypt, and at a place where the most famous Jewish colony in Egypt was settled. This colony at Elephantine may have been very ancient, since according to Egyptian records it had been the custom of the people of Palestine and Syria from time immemorial to seek refuge in Egypt and settle in such communities. It is conceded, at any rate, that the colony is a good deal older than the Hebrew records which came from it in the fifth century B.C.; possibly it dates from the middle of the seventh century.¹⁴ This would make it old in the time of Lehi and furnish a possible explanation for the strange tendency of Book of Mormon names to be

concentrated in Upper Egypt.

A reflection of the Egyptian picture may be detected in the coast cities of Palestine, regularly under Egyptian influence, where government was also by priests and judges, who occasionally usurped the office of king. This happened both at Sidon and Tyre; in the latter city two priestly usurpers bore the name of *Maitena* or *Mattena*—a name which has a number of variants and strongly suggests the Book of Mormon *Mathoni*.¹⁵

Book of Mormon

The experiment with government by priestly judges collapsed, largely due to a rivalry for the chief judgeship among three candidates, all sons of the great chief judge, *Pahoran*. Their names are *Pahoran*, *Paanchi* and *Pacumeni*. (Hel. 1:1ff.)

The Old World

Such family rivalry for the office of high priest is characteristic of the Egyptian system, in which the office seems to have been hereditary not by law but by usage.¹⁶

The name of *Pahoran* reflects the eastern *Pahura*, which is "reformed" Egyptian, i.e., a true Egyptian title, but altered in such a way as to adapt it to the Hebrew-Canaanite speech.¹⁷ *Pahuia* (also written *Puhuru*) was in Amarna times an Egyptian governor (*rabu*) of Syria.¹⁸ The same man, or another man with the same name, was placed by Pharaoh as governor of the Ube district, with his headquarters at *Kumedi*¹⁹ (cf. the element *Kumen* in the Book of Mormon place names).²⁰

Paanchi is simply the well-known Egyptian *Paiankh* (also rendered *Pianchi*, *Paankh*, etc.).²¹ The first important man to bear the name was none other than the son of the above-mentioned *Kherihor*. He did not succeed his father on the throne, being content with the all-powerful office of chief high priest of Amon,

but his son, *Panezem*, did become king.²² In the middle of the eighth century another *Pianhki*, a king of Nubia, conquered virtually all of Egypt, and claimed for himself the office of high priest of Amon at Thebes as well as the title of Pharaoh.²³ His successor, when the Assyrians invaded Egypt, in the days of Lehi, fled to a fortified city, as yet unlocated, which bore the name of *Kipkip* or *Kibkib*,²⁴ a name that strongly suggests the Book of Mormon city-name Gidgiddoni (cf. also *Gingim-no*). (3 Ne. 9:8.)

Pacumeni, the name of the third son, resembles that borne by some of the last priest governors of Egypt, whose names are rendered *Pa-menech*, *Pa-mnkh*, *Pamenches*, etc.²⁵ The Greeks (who often furnish the key to the correct reading of Egyptian names) put the guttural before the nasal, as in the Book of Mormon form, *Pachomios*.²⁶ The most famous man of the name commanded all the forces of the south, and was also high priest of Horus. At least one other governor-general of Egypt bore the name.²⁷

A striking coincidence is the predominance among both Egyptian and Nephite judge names of the prefix *Pa-*. In late Egyptian this is extremely common, and has simply the force of the definite article. For the Egyptian chief priests *Panezem*, *Pakebis*, and *Panas*²⁸ we have no Book of Mormon parallel, but from the Nephite list we must not omit the name of *Pachus*, since, though I have not found it in the limited documents at my disposal, it is perfectly good Egyptian (meaning "he—Amon—is praised"), both elements occurring frequently in Egyptian proper names.²⁹ Another Book of Mormon judge, *Cezoram*, has a name that suggests that of an Egyptian governor of a Syrian city: *Chi-zi-ri* (*Knudtson, Am. Taf.* 41, 2). It should be noted that the above *Panezem*, upon becoming king, took the name of *Meriamon*,



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which has a Book of Mormon ring, even if we don't read it *Moriamon*—a perfectly possible variant.

Sidon was the official port through which the Jews traded with Egypt. Since Lehi and his people were in the mercantile business, it is not surprising that Sidon is the only Palestinian city besides Jerusalem whose name figures prominently in Book of Mormon geography. Moreover, since Sidon was the common meeting ground between Hebrew and Egyptian, and since names in both languages occur in the Book of Mormon, one would expect the name of this most popular place to appear in its Egyptian as well as in its Hebrew form. The Egyptian form (Albright's list XXII, B, 4) is *Dji-dw-na*, which is remarkably close to the Book of Mormon personal name *Giddonah*.

For easier comparison we get the following tentative lists by placing the Old World (OW) words with the New World (NW) or Book of Mormon (BM) words:

Amon (Ammon), (OW), the commonest name in the latter Empire; originally from south Egypt

Ammon, (BM), the commonest name in the Book of Mormon

Amanathabi, (OW), chief of a Canaanite city under Egyptian domination. The name is "reformed" Egyptian.

Aminadab, (BM), Nephtie missionary in the time of judges

Chiziri, (OW), Egyptian governor of a Syrian city

Cezoram, (BM), Nephtie chief judge

Dji-du-na, (OW), Egyptian name for Sidon

Giddonah, (BM), i. high priest who judged Korihor

ii. father of Amulek
Hem, (OW), "servant," specifically, of Amon

Hem, (BM), brother of Ammon

Hes, *Khesi*, (OW), "praised," an Egyptian proper name

Pa-chus, (BM), leader of the

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faction that drove Pahoran from the judgment seat

Kherihor, (also written *Khurhor*, etc.) (OW), great high priest of Amon, who made himself king in South Egypt

Korihor, (BM), a political agitator who charged the judges with priestcraft, and was seized by the people of Ammon

Kipkip, *Kibkib*, (OW), a city in the extreme south of Egypt

Gingim-no, (BM), a Nephite city

Manti, (OW), Semitic form of an Egyptian proper name, e.g., *Manti-mankhi*, a prince in Upper Egypt about 650 B.C. Derived from Egyptian *Mntw*—*Month* of Hermonthis

Manti, (BM), the name of a Nephite soldier, a land, a city, and a hill

Nehi (OW), great administrator who "united all the south under his direction"

Nehri, (OW), Count of Thebes who claimed independent dominion in the south of Egypt

Nephi, (BM), founder of the Nephite nation

Pahura, (OW), ambassador of Egypt in Palestine

Pahoran, (BM), i. great chief judge

ii. son of same

Paanchi, (OW), i. son of Keri-hor, the chief high priest

ii. ruler of the south who conquered all of Egypt; he was high priest of Amon at Thebes

Paanchi, (BM), son of Pahoran, Sr., and pretender to the chief judgship

Pamenches (*Gk. Pachomios*), (OW), commander of the south and high priest of Horus

Pacumeni, (BM), son of Pahoran, Sr., and rival pretender to the chief judgship

Maitena, *Mattenos*, etc., (OW), two judges of Tyre, who at different times made themselves king,

possibly under the Egyptian auspices

Mathoni, (BM), a Nephite disciple

Sam Tawi, (OW), successor to Nehri, who took the name *Sam* (uniter) upon becoming king in the South

Sam, (BM), brother of Nephi *Sidon*, (OW), the port through which all Jewish trade with Egypt had to pass

Sidon, (BM), the only city name of the Holy Land, beside Jerusalem, which is a prominent Book of Mormon name

It requires no great effort of the imagination to detect a sort of parallelism between the two short listings. But aren't we using unjustified violence when we simply take the names at random and place them side by side? That is just what is most remarkable; we *did* pick names at random, and we had the whole Near East to draw on, with Egyptian names by no means predominating numerically in the lists before us. Yet the *only* Old World names that match those in our Book of Mormon episode all come from Egypt, nay, from one particular section of Egypt, in the far south, where from an indefinite date, but at least as early as the mid-seventh century, a Jewish colony flourished. What is more, all these names belong to the later dynasties, after the decline.

The Book of Mormon tells us that Lehi was a rich merchant, who, though he "dwelt in Jerusalem all his days," enjoyed an Egyptian education and culture, which he endeavored to transmit to his children. The book continually refers to the double culture of the people of Lehi: Hebrew to the core, but proud of their Egyptian heritage. "Egyptian civilization was one to be admired and aped," writes H. R. Hall, speaking of Lehi's own land and time. The only non-Hebraic

names to enjoy prominence among the Nephites *should*, by the Book of Mormon's own account, be Egyptian, and such is found to be the case.

It will be noted that the names compared are never *exactly* alike, except in the case of the monosyllables *Sam* and *Hem*. This, strangely enough, is strong confirmation of their common origin, since names are bound to undergo some change with time and distance, whereas if the resemblance were perfect we should be forced to attribute it, however fantastic it might seem, to mere coincidence. There *must* be differences; and what is more, those differences should not be haphazard but display definite tendencies. This brings us to a most impressive aspect of Book of Mormon names.

Let us take for example the case of *Ammon*. Being so very popular a name, one would expect it to occur in compounds as well as alone, and sure enough, it is the commonest element in compound names, in the West as in Egypt. But in compound names *Amon* or *Amun* changes form following a general rule. Gardiner, in his *Egyptian Grammar* (page 431), states:

"A very important class of personal names is that containing names known as theophorous, i.e., compound names in which one element is the name of a deity. Now in Graeco-Roman transcriptions it is the rule that when such a divine name is stated at the *beginning* of a compound [the italics are Gardiner's] it is less heavily vocalized than when it stands independently or at the end of a compound."

The author then goes on to show that in such cases *Amon* or *Amun* regularly becomes *Amen*, while in some cases the vowel may disappear entirely. One need only consider the Book of Mormon *Aminidab*, *Aminadi*, *Amnihu*, *Amnor*, etc.,

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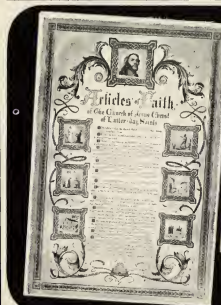


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to see how neatly the rule applies in the West. In the name *Helaman*, on the other hand, the strong vocalization remains, since the "divine name" is not stated at the *beginning* of the compound. Since the Semitic "I" must always be rendered as "r" in Egyptian (which has no "I"), *Helaman* would, in "unreformed" Egyptian, necessarily appear as the typically Egyptian *Heramon*.

To return to our question: What did Joseph Smith, translator of the Book of Mormon, know about the Old World? So much seems certain, that he knew:

(1) A number of typically Egyptian names, queer-sounding words in no way resembling Hebrew or any other language known to the world of Joseph Smith's time.

(2) He knew the sort of plot and setting in which those names would figure in the Old World and seems quite at home on the Egyptian scene.

(3) He gives a clear and correct picture of cultural relationships between Egypt and Israel, with due emphasis on its essentially commercial nature, in the remarkably convincing picture of Lehi—a typical merchant prince of the seventh century B.C. The picture of life in the ancient east which the Book of Mormon allows us to reconstruct is the more wonderful in the light of those fantastic conceptions of the gorgeous East which bedizened the heads of even the best scholars at the time the book came forth.

The whole field of Book of Mormon names still awaits the careful study it deserves—the purpose of the present sketch being merely to indicate that such a study will prove anything but a blind alley. As a parting example of the validity of this claim, we cite a principle stated by Albright (Vol. 10, p. 12): "The loss of the ending on is quite common in Palestinian place-names."

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In Egyptian or "reformed" Egyptian such an ending would be preserved, and so we have Book of Mormon place-names *Emron, Heshlon, Jashon, Moron, Morianton*, etc.

It is no small feat, as was demonstrated in the article "Original Words of the Book of Mormon,"²⁰ simply to have picked a lot of strange and original names out of the air. But what shall we say of the man who was able to pick the right ones? ○

FOOTNOTES

¹ H. R. Hall, *Cambridge Ancient History*, Vol. 3, p. 268.

² A. Moret, *Histoire de l'Orient* (Paris: Presses Universitaires, 1941), Vol. 2, p. 591, renders the name *Herihor*, the "h" being hard "kh." The vowels are largely guesswork: thus E. A. W. Budge, *The Mummy* (Cambridge, 1925), p. 103; *Herihor, Harhor* (*Aeg. Ztschr.*, Vol. 30, [1892, Suppl. pl. II]; *Her-Hor*, E. Budge, *The Nile*, 1912, p. 50); *Her-Hor*, A. Wiedemann, "Beiträge zur ägyptischen Geschichte," *Aeg. Ztschr.*, Vol. 23 (1885), p. 63; Breasted, like H. R. Hall, prefers *Herihor*. In this study we have chosen to follow Moret, whose recent and thorough study largely supersedes the others.

³ Moret, *op. cit.*, Vol. 2, p. 569.

⁴ H. E. Winlock, "The Eleventh Egyptian Dynasty," *Journal of Near Eastern Studies* (University of Chicago Press), Vol. 2 (1943), p. 256.

⁵ Winlock, *op. cit.*, p. 266.

⁶ E. g., the early *Nehet* (or *Nehep*), xiii Dyn. Nehsi, and great numbers of names before with the element *Nepu Neph*. It is just possible, since the name is written *Nephi* instead of *Nefi* in the Book of Mormon, that the "p" represents, as in the Greek of the same period, an unstable "h," "p-h." In that case Book of Mormon *Nephi* would be equivalent to the Hebrew version of Amenophis IV, who in Palestine is called *Nephthuri*, and *Leli* would stand for *Lephi*, an Egyptian equivalent of Hebrew *Levi*. This, however, is pure speculation.

⁷ A. H. Gardiner, *Egyptian Grammar* (Oxford, 1927), p. 429.

⁸ Moret, *op. cit.*, p. 518; Hall, in *Cambridge Ancient History*, Vol. 3, p. 268; *Hem-nuter-lepi*.

⁹ E. g., the famous priest *Hem-isi* of Dynasty xiii, Hall, *op. cit.*, p. 266.

¹⁰ Though the name of *Nephi* occurs often, *Ammon* in various forms seems to turn up as an element in proper name compounds far oftener than any other in the Book of Mormon. This is entirely in keeping with the behavior of the name of *Amon* in the East. Compare the Amarna names *Amanadi*, *Amnappu*, *Amanahuti*, etc., with Book of Mormon *Aminadab*, *Aminadab*; also *Ammuni-ra* has the same relationship to Book of Mormon *Ammuni-hah* as the derived *Amarna* name *Khamuni-ra* has to Book of Mormon *Camel-hah*. For Amarna names, J. A. Knudtzon, *Die El-Amarna-Tafeln* (Leipzig, 1915), Vol. 2, p. 1577. For the various vocalizations of *Amon*, as *Amen-Amun*, etc., Gardiner, *Egyptian Grammar*, p. 451. Compare also Book of Mormon *Helaman* with Egyptian *hem* (*Ammon* (Egyptian always writes "r" for *Semitic* "p").

¹¹ Moret, *op. cit.*, Vol. 2, p. 658, and *passim*, is very insistent on this point; Hall, *Cambridge Ancient History*, Vol. 3, p. 280; Egypt (in the seventh century) "never ceased to claim the west lands as an ancient dominion," regarding Hittites and Assyrians as mere interlopers.

¹² Moret, *op. cit.*, Vol. 2, p. 437-39, 567ff; W. Wolf, "Vorläufer der Reformation Eberthons," *Aeg. Ztschr.*, Vol. 59 (1924), p. 109-19; Hans Bonnet, "Zum Verstandes des S. I. kretismus," *Aeg. Ztschr.*, Vol. 75 (1939), p. 45f.

¹³ Winlock, *JNES*, Vol. 2, p. 250; Moret, pp. 209, 436.

¹⁴ Breasted, *Ancient Records*, Vol. 3, p. 27; cf. Hall, *op. cit.*, Vol. 3, p. 294.

¹⁵ Moret, *op. cit.*, Vol. 2, p. 610ff; J. Ne. 19:4.

¹⁶ A striking parallel to the Book of Mormon account is that given by Hall, Vol. 3, p. 254; Moret, p. 590.

¹⁷ W. F. Albright, *The Vocalization of Egyptian Syllabic Orthography* (New Haven, Am. Soc., 1934), deals with the problem of "reformed" Egyptian. The author suggests, pp. 10ff, that a "new orthography was devised in the 'foreign office' of the Egyptian chancellery during the twentieth century" specifically for dealing with Palestine and Syria, since the scribes "found it necessary to devise an orthography which would enable them to read their own records." From this time on the new idiom underwent progressive and constant deterioration until, by the seventh century B. C. among other things, "an almost complete shift in the quality of Egyptian vowels" had taken place.

¹⁸ Knudtzon, *Amarna-Tafeln*, 117, 123, 132, 1566.

¹⁹ *Id.* 1292. The name seems to have been both a personal proper name and the designation of an office (cf. *Hem* above), Knudtzon, 1566ff.

²⁰ Thus Kishkumen (J. Ne. 9:10), cf. Kumen, Kumen-onhi; Albright, *op. cit.*, pp. 44, 58.

²¹ See accompanying cut, which may be

found in Budge, *op. cit.*, pp. 103, 108, and in W. M. F. Petrie, *A History of Egypt* (London, 1905), Vol. 3, pp. 202, 200, the latter giving phonetic values "Piank" and "Pankhy" respectively. Paanchi is settled as the correct reading, however, by the principle stated in Gardiner, e.g., *Gram.*, p. 521; the "p" as here occurring "is always final consonant."

²² Lists of priest-kings in the original form may be found in *Aeg. Ztschr.*, Vol. 20 (1892), Taf. II, V (7a); Budge, *Mummy*, p. 103.

²³ Hall, *CAH*, Vol. 3, p. 273.

²⁴ The Assyrian Text (British Museum Cyl. No. 12168 is given in L. W. King, *First Steps in Assyrian*, p. 78ff.

²⁵ The name in its various form is discussed in W. Spiegelberg, "Der Stratego Panemches," *Aeg. Ztschr.*, Vol. 57 (1922), pp. 88-92. An even closer parallel is provided by Amarna *Fe-ke-ka-am-na-ha*, given with variants in Knudtzon, *Am. Taf. II*, 1566, he was governor of Amarna under Egypt.

²⁶ *Id.*, p. 83, note 2.

²⁷ Nos. 7 and 9 in Spiegelberg's list, p. 91.

²⁸ Spiegelberg, *op. cit.*, p. 91.

²⁹ Winlock, *JNES*, p. 275, finds Egyptian commoners at Thebes with names *Hesem*, *Hesi*.
³⁰ Harold Lundstrom, *Era*, February 1948, p. 85.

The Spoken Word

October 5, 1969

Take time for your children

By Richard L. Evans

We "shall not pass again this way"—and in these swift-passing scenes and seasons there seems to come—insistently, almost above all else—this compelling cry: Take time for your children. More and more, professional people are telling us that children are shaped and molded at a very early age—so early that it is a sobering fact to face. Home, parents, early impressions set the pattern for the future—and the evidence is overwhelming that nothing in this world is ever going to take the place of wholesome, happy homes. And there is more to this than food, shelter, and physical sustenance. There is the shaping of attitudes, of minds, of morals; opening avenues of interest and activity; instilling honesty, respect, reverence; prayers at a mother's knee; correction with fairness and firmness, "showing forth afterwards an increase of love" and kindness. All this we cannot be, all this we cannot do, by not being there, by living separate lives, by an over-absorption in outside interests. Take time for your children. They are so soon grown, so soon gone. "Is mother home?" "Where is mother?" are the questions asked when they come home from anywhere. Oh, let them have the blessing of your being there. Take time for open arms; for talking, for reading, for family prayer; for home evenings and hours. As one discerning poet put it: "Richer than I you can never be—I had a mother who read to me."² Take time for making memories; for fixing sure foundations that will last long after less essential things are far forgotten. Mothers need to be home. A mother, a father waiting is a source of safety and assurance. Parents need to give their children wholeness and wholeness by the very lives they live. Oh, the blessedness of coming home and finding mother there, with love and kindness and encouragement. Life goes quickly. Don't brush them off and turn them over to others. Take time for your children—before they're grown, before they're gone. Oh, take time for your children.

¹D&C 121:43.

²Strickland Gillilan, *The Reading Mother*.

End of an Era

Humor in the Era Throughout the Years

An intelligent farmer has discovered that by planting onions and potatoes in the same field in alternate rows the onions become so strong that they bring tears to the eyes of the potatoes in such volume that the roots are kept moist and a big crop is raised in spite of the drought. (1899)

Mr. Hopeful: "I'm quite a near neighbor of yours now. I've taken a house by the river."
Miss Golightly: "Oh, I hope you'll drop in someday." (1907)

The following conversation took place in a certain well-known college: "You are the greatest dunce I ever met up with," said the professor. "Now, I don't believe that you could repeat to me two texts of scripture correctly." "Yes, I can." "Well, do it." The student, with much feeling and thoughtful consideration, said: "He departed and went and hanged himself." Here he paused, then continued: "Go thou and do likewise." (1902)

"How soon shall I know anything after I come out of the anesthetic?" "Well, that's expecting a lot from an anesthetic." (1936)

I rose and gave her my seat—I could not let her stand. She made me think of Mother With that strap held in her hand. (1942)

Mr. Jones: "I have a great idea for improving the taste of salt."
Mrs. Jones: "What is it?"
Mr. Jones: "Sprinkle it on a big, juicy steak." (1945)

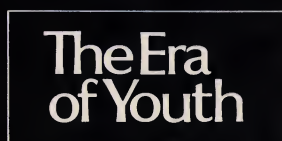
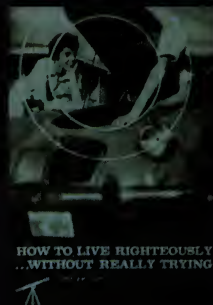
Bill Jones stopped in at a pet store and was entranced by a remarkable bird that was not only beautiful to look at but also spoke in eight languages. He paid a good round sum for the bird and asked to have it delivered to his house. Reaching home at dinnertime that evening, he asked, "Has the bird come?" "Yes, dear," his wife replied. "It's in the oven now." "What!" he exclaimed. "In the oven? Why, that bird could speak in eight languages." "So?" asked the unperturbed wife. "Then why didn't he say something?" (1950)

A Sunday School teacher, having read during the week that there are 3,566,480 letters in the Bible, put the question to his class of teenage boys on Sunday. The first answer he received was 3,000,533. "Is that right?" he asked, pursuing the question. "No," came a voice from the back of the room. "Will you please tell us how many there are, then?" The answer came with clarity. "Twenty-six letters, sir. Just twenty-six letters." (1959)

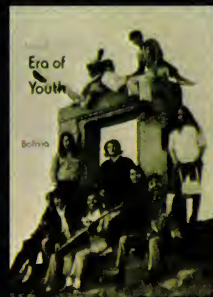
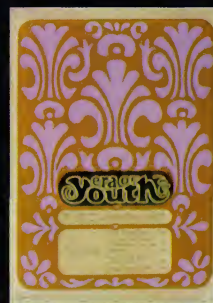
Life Among the Mormons

In our early morning seminary class, our teacher asked for a show of hands how many had ancestors who had crossed the plains. Several hands shot up, including that of a Lamanite boy of the Cheyenne tribe. Aloud he added, "Many times!"

—Basin City Ward Seminary (Junior Group), Mesa, Washington (1970)



Marion D. Hanks, Editor
Elaine Cannon, Associate Editor
November 1970



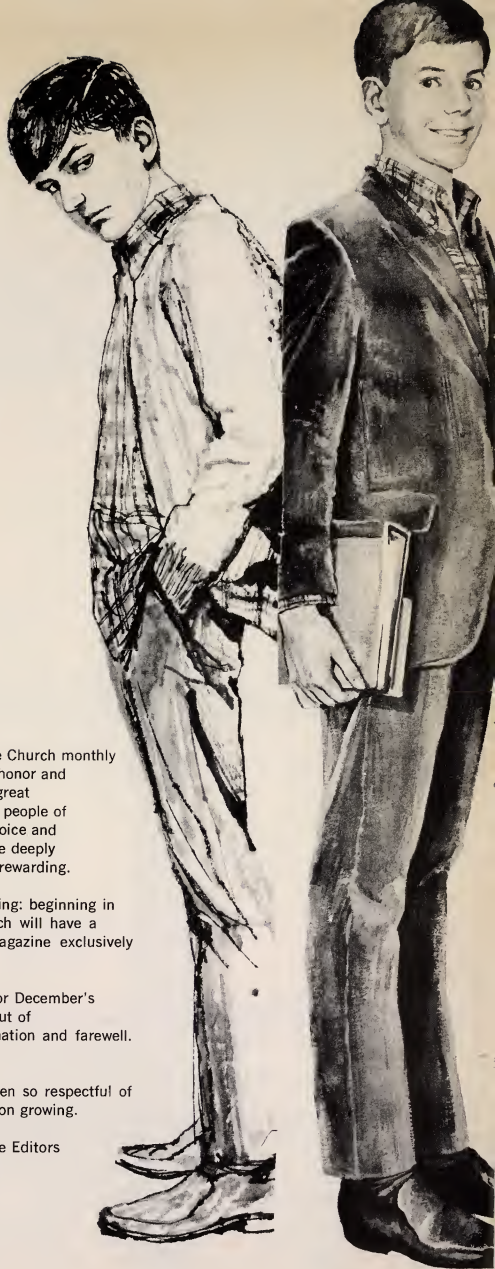
For ten years the Era of Youth has gone out across the Church monthly as an integral part of the *Improvement Era*. It has been an honor and a matter of gentle pride for us to be associated with such a great magazine. It has been an honor to prepare and send to the people of the Church for the benefit of the youth of the Church the choice and challenging materials published in the Era of Youth. We are deeply grateful to have had that privilege. Your response has been rewarding.

Now a new and long hoped-for development is occurring: beginning in January 1971 youth and young adult singles of the Church will have a magazine of their own—a full-scale, personal, special magazine exclusively for them. God bless the enterprise.

For this month's Era of Youth (the last issue except for December's Christmas special), we've selected a few choice materials out of hundreds of fine ones we've published as a kind of summation and farewell. We pray you'll enjoy them.

God bless the young people of the Church! We've been so respectful of you and your rich lives. Stay as great as you are—and keep on growing.

—The Editors



Editors' note:

Having been caught in that proverbial tug-o'-war, have you been pulled to the wrong side? Here's the way back.

January 1966

The Importance of Being Alma

• Alma, known as "the younger" because he bore the same name as his father who was chief high priest or president of the church, in company with four sons of King Mosiah, secretly sought to destroy the church by the use of "much flattery" and "many words." The record refers to them as "the very vilest of sinners" (Mosiah 28:4), and Alma as "a very wicked and an idolatrous man" (Mosiah 27:8).

While thus occupied, Alma received a miraculous visit. An angel of the Lord appeared to him, explaining that his presence was an answer to the faith, the fasting, and the prayers of Alma's father. The angel told Alma that unless he stopped his deliberate effort to destroy the Lord's work, he would be destroyed himself.

During the next three days and nights, Alma suffered the torments of the damned. He recounted the experience to his son Helaman in later years:

... as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!

Yea, I say unto you, my son, that there could be nothing

so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy. (Al. 36:17-21.)

A father's faith and prayers inspired a son's conversion.

And Alma, the younger—what happened to him? He became the president of the church, succeeding his father. He also became the chief judge, the highest elective office of his people.

So?

So, from Alma, the younger, we learn that the result of true repentance is *not*, in God's eyes, like

—a board into which a nail has been driven, then withdrawn, but leaving a hole;

—a bird with broken wing, now mended, which can never again fly so high;

—a train derailed, back again on the track, but never able to make the distance it might have reached.

God has taught us, through the prophets, that sincere

REPENTANCE
BRINGS

FORGIVENESS

—COMPLETE FORGIVENESS

Alma repented, and God forgave him. He became the chief high priest, the Lord's anointed. He learned obedience and fulfilled his full potential—in this life.

That's the importance of being Alma. ○

WORTH EVERYTHING

By Marion D. Hanks

"Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes." (D&C 88:86.)

● "Look, it's my life, and I'm going to live it. This is a free country, you know, and I'm a free man. What I do is my business and not the business of anyone else."

The youngster said it with a snarl and a sneer and with an intensity that made even the experienced counselor's blood run cold. He tried to talk with the boy about a "free country" and "free men" and whose business his serious moral misconduct really is. But the young visitor would have none of it. He was very sure of himself. He was "free" and intended to prove it by doing just what he pleased. This to him was freedom: doing just what he pleased, without thought or reference to anyone else.

When he had gone the counselor mused for a time about freedom.

Have you? Have you thought seriously about freedom?

Ask yourself, what is freedom?

How can it be obtained, and protected?

Who has it?

Is it the product of money, education, social prominence, political power, position?

What Is Freedom?

Usually we think of freedom as absence of restraint on person or property or expression. We are "free" when we are outside prison walls, or out of debt, or are able to acquire and dispose of property, to manage our lives, or to meet together without limitation. Often we speak of freedom as the right and responsibility to make decisions—free agency. These precious "freedoms" the boy in the counselor's office is fortunate enough to enjoy. But there is a kind of freedom he does not have and does not understand, that has no political boundaries and nothing to do with dungeons or cells or lack of bread or opportunity. Sometimes it has burned particularly bright under just such conditions. It is the product of free agency properly used. It is the freedom spoken of by Jesus when he said,

"... If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free.

"They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

"If the Son therefore shall make you free, ye shall be free indeed." (John 8:31-34, 36.)

Freedom is a condition of mastery over *ignorance, unbelief, disobedience, unrighteousness*. He who escapes the bondage of sin is free.

How Is Freedom Obtained?

It is a gift of God through his Son to all who will receive it . . .

—by *learning truth*.

"And I will walk at liberty: for I seek thy precepts." (Ps. 119:45.)

—by *obeying the law*.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free." (D&C 98:8.)

—by *accepting Christ*.

"And under this head [Christ's] ye are made free, and there is no other head whereby ye can be made free. . . ." (Mosiah 5:8.)

—by *serving him faithfully*.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (Jas. 1:25.)

—by *so living that we may have the Spirit of the Lord*.

" . . . where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17.)

How Is Freedom Lost?

—by *uncleanness, unrighteousness, sin*.

"Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes." (D&C 88:86.)

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (2 Pet. 2:20-21.)

—by *following bad counsel, being with foolish companions*.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

"But chiefly them that walk after the flesh in the

lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

"[They] speak evil of the things that they understand not; and shall utterly perish in their own corruption;

"Having eyes full of adultery, and that cannot cease from sin; *beguiling* unstable souls . . .

"Which have forsaken the right way, and are gone astray. . . .

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

"While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." (2 Pet. 2:9-10, 12, 14-15, 17-19. Italics added.)

What Is Freedom Worth?

It is worth everything: every effort, every devotion, every sacrifice, every service. It is worth life itself, because it gives meaning to life. Eternal life with our Father in heaven will come to those who are free, finally, from ignorance, unbelief, disobedience, unrighteousness.

Who Is Free?

Those who learn the law of God, who know the truth, and follow after it. Those who truly love and will not hate.

He who is loyal and patient and forgiving. The girl who lives with happy memories and self-respect. The boy who passes the sacrament, or administers it, with clean hands and an honest heart. The young people who refuse to trifle with bad habits, to cheat in school, to keep bad company. They who know that freedom has a twin named responsibility. Individuals who can respect themselves and who reverence God.

These are truly free. They know a freedom that the careless or dishonest or wilfully disobedient never know. They are free to look others in the eye, to accept the pay or grades they have earned, to think without destructive memories, to live with clear conscience, to serve God in the temple or the mission field.

They are free to walk humbly and with confidence in the holy presence of God. ○

Dr. Eyring, Dean of the Graduate School, University of Utah, is an eminent and highly respected chemist and educator. Honored world-wide as a scientist, he has always found time to serve the Church, as branch and district president, teacher and officer, and currently as a member of the Sunday School general board. Known for his success in developing young scientists, he has also exerted a profound influence in developing, encouraging and preserving faith in the

HENRY EYRING SPEAKS TO YOUTH

September 1960

I have been called a student of science. But I am also one who loves the gospel of Jesus Christ. For me there has been no serious difficulty in reconciling the principles of true science with the principles of true religion, for both are concerned with the eternal verities.

True religion is not a narrow thing. True religion concerns man and the entire universe in which he lives. It concerns his relationships with himself and his fellow men, with his environment, and with God his Creator. It is therefore limitless, and as boundless as that eternity which it teaches lies ahead of every son of God. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) What a challenge to every man lies in these words from the Master, to develop himself, to strive, to learn, to seek, to go forward that he might become as God!

In times of uncertainty such as the present the increasing effort to understand man's place in the grand scheme of things proceeds at an accelerated pace. That understanding is a problem not alone for the laboratory; many of its answers will be found in the realm of the spiritual.



I would like to suggest to youth who may feel inclined to disparage religion as they pursue other studies, that they will bring enrichment to their lives by cultivating faith and an interest in things of the spirit as they follow their other pursuits. Such faith will never detract from their abilities in other fields, but it will broaden their thinking and give added depth to their character.

I believe that many of our young people have impoverished their lives by a thoughtless denial of the faith of their fathers in their desire to be what they call scientific and objective.

Most scientists, I believe, would not presume to say that a thing may not be because they do not understand it, nor would they deny the validity of spiritual experiences of others because they have been without such experiences themselves.

The restored gospel teaches that certain things are known by revelation and by study, but much more remains to be learned. God in his wisdom will reveal more as the need arises. We are engaged in a never-ending program of eternal progression.

The scientific method which has served so brilliantly in unraveling the mysteries of this world must be supplemented by something else if we are to enjoy to the fullest the blessings that have come of the knowledge gained. It is the great mission and opportunity of religion to teach men "the way, the truth, the life," that they might utilize the discoveries of the laboratory to their blessing and not to their destruction. There is need for added spirituality, of the kind that leads to brotherhood, to go hand in hand with the scientific progress of our time.

When I left home to go to college, my father said to me, "Son, I have never intentionally told you an untruth. You must never believe *anything* that isn't true, no matter who tells it to you.

"Now, I believe the gospel is the truth. It is not a fragile thing and will bear searching examination.

"Remember to be clean. Never profane the name of God. Always live so that you will be comfortable in the company of good people. Search for truth diligently and prayerfully. I know you will be all right."

The Lord himself outlined the procedure for discovering religious truth when he said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

Contemplating the awe-inspiring order in the universe, extending from the almost infinitely small to the infinitely large, one is overwhelmed with its grandeur and with the limitless wisdom which conceived, created, and governs it all. Our understanding, great as it sometimes seems, can be nothing but the wide-eyed wonder of the child when measured against Omniscience.

We learned from the Prophet Joseph that man lived before he was born; that life is a school where man is sent to learn the things the Lord intends; and that he continues on into life after death. Death is not the end; it is but one more step in a great forward march made possible by the redemption wrought by the Savior. This is the spirit of true science: constant and eternal seeking.

God grant that in seeking the mysteries of his handiwork, we may also learn his great religious truths (which we have been prone to disregard) that our efforts might become a blessing unto us.



How to Withstand Social Pressure

January 1968

Someday, sooner or later, somebody is going to offer you a drink. Somebody will coax you to try a cigarette. Somebody will taunt you to take a "trip." Somebody will strongly suggest Sunday skiing. Somebody will tempt you to go off your diet. Somebody will jeer until you step up the car speed, or step down to his moral level. Somebody will plead for an answer from you during exams. And somebody just might scoff at your devotion to God.

And what are you going to do about it?

Emerson said, "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own. But the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

How can you withstand the social pressures that go against the grain of your special life?



You must, you know. Here are five ways that work.

1. Make up your mind ahead of time.

Consider WHY you have the standards you do. Go deeper than merely saying, "Because I'm a Mormon." Why do Mormons feel as they do? Consider what comes next if you should succumb to the wrong kind of social pressure.

2. Have ready answers.

Think up clever, interesting, fun but firm things to reply when given an offer to lower your standards in any way. "My computer says NO." "But I might break out in a terrible rash!" "... and get grounded for a week?" "Does a pay raise come with it?"

3. Act with confidence.

You may be nervous or embarrassed or even frightened, but don't let it show. Don't hesitate. Just remember, everyone is NOT smoking or racing or petting or cheating. . . . YOU are not!

4. Change the subject.

Refuse to take such a stupid offer seriously. Quickly move on to another subject. Begin by asking, "In how many languages can you sing 'Silent Night'?" "What do you know about the Mormons?"

5. Having done all . . . remember who you are.

No matter how much you are teased, tempted, taunted, coaxed, laughed at, or pleaded with, remember who you are. Remember that your Heavenly Father loves you, watches over you, and will strengthen you when you ask in faith. Read again the inspiring scripture in Ephesians 6:13-17: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the spirit, which is the word of God."



A friend of ours tells the story of his not-so-glorious career as a high school quarterback. Although he made the team, the truth was soon evident, and mid-season found him the fourth of four at that position. By season's end, he had given up. During the final game he pulled off his shoes, wrapped himself in a blanket, and settled down to watch his buddies perform.

Then it came.

"Hey, you! Get in there and move the ball!"

The sound almost stunted his growth. What should he do? His first impulse was to say "Wait, coach, while I put on my shoes."

The next two possibilities were

either to pretend he didn't hear or to lapse into a coma. He did the only manly thing. Strapping on his helmet as he ran, he made straight for the huddle, his stocking feet conspicuously evident. Amid unbelieving teammates he called a play. But the shock of his first game was a little disconcerting, and as he took the snap from center, it dawned on him that he had forgotten which play he called. As his defense moved to the right, he nimbly went left and met the world of opposition head on and was swallowed in the snarl of opposing linemen.

Though the story goes on to something of a happy ending, my friend takes the occasion to teach

September 1969

what has become a great lesson to me. He said, "No one expected me to make a touchdown. Even running the wrong way was understandable. But there was no excuse for a quarterback without shoes!"

In one of the revelations contained in the Doctrine and Covenants, Oliver Cowdery was told that he was to be granted the gift of translation. (D&C 6:25.)

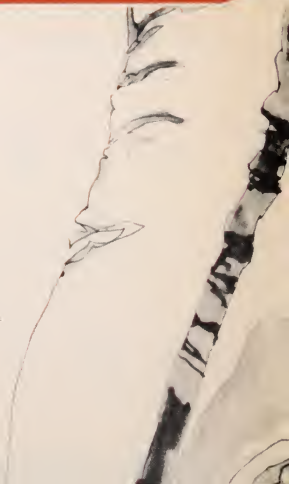
But here, in a far more serious contest, was another quarterback without shoes. He wasn't as ready as he had once been. His belief in himself and his cause had faltered, and though he cried, "Wait while I get ready!" he learned that eternal work can seldom wait. To

Oliver the Lord had to reply, "Because you did not continue as you commenced . . . I have taken away this privilege. . . . You feared, and the time is past, and it is not expedient now." (See D&C 9:5; 11.) The opportunity of a lifetime had not been seized during the lifetime of the opportunity, and it was gone forever.

Young people of the Church, there is a great growth ahead for you. There is permanent, peaceful joy to be felt. Be faithful. Be ready. Believe in the battle, and be willing to serve. To all who will hear, the angel is saying what he said long ago to Peter: "Arise . . . bind on thy sandals . . . follow me." (See Acts 12:7-8.)

Bind on Thy Sandals

By Jeff Holland





With Trust in God

By Loye Wright

*"... in God I have
put my trust; I will not fear what
flesh can do unto me."*

(Ps. 56:4.)

● What were you doing on the afternoon of June 10, 1963? Probably you don't remember. But

Ron Clark does. In fact, he will never forget. He was lying pinned beneath a two-ton cattle truck at the bottom of a desert wash. Beside him were several of his best friends—dead. Around him was the bloody disaster that resulted when the big truck crashed backwards off a cliff, bearing

August 1967



Illustrated by Sherry Thompson

the precious burden of 45 people. Now 12 of those 45 were dead. Twenty more were injured. Ron himself was trapped near the front of the heavy vehicle where the greatest weight was. His jaw had been severely knocked out of joint when the truck went over, and his left leg was crushed under the truck.

As soon as he could pull his arms and right leg free, Ron set his jaw himself as best he could amid all the crying and screaming of the hurt passengers. The unhurt MIA superintendent who had been accompanying the group of Scouts, for whom this trip was to have been a super activity, was making the rounds, checking the extent of the damage. When he reached Ron he asked him how badly he was hurt. The young man tipped his head back.

"Charlie," his voice trembled, "I've lost my leg." He couldn't feel a bit of life in his left leg, and terrible visions of the future raced through his mind. But despite the pain and worry, it was Ron who kept telling the others, "It's all right. They're going to get us out of here."

Ron was the last one pulled from the wreckage. Soon after he was taken to the Panguitch Hospital, his family arrived from Provo.

"I'm all right, Mother," he had said.

This 16-year-old Explorer showed remarkable courage. And a few days later he was called upon to show perhaps even greater valor.

He was sent home, where he had to be fed through a straw because he could not move his badly swollen jaw. He could hardly speak. He couldn't sing. For Ron that was very serious. All during his life he had brought a great deal of beauty and pleasure into the lives of those who had heard his incomparable voice. When he was only 12 years old, he sang his way into the hearts of those at general conference who heard his lovely renditions of "Listen, Dear Teacher" and "When He Comes Again." Only a year ago he had sung in a chorus at stake conference. His friends had sung with him then—the same ones who helped plan the trip to Southern Utah.

He remembered how happy they all had been: Randy Miller, Lynn Merrell, Gary Christensen, Gary Rasmussen, Joe Erickson, and Gordon Grow—all good friends. Those were happy days. Ahead of him now was Gordon's funeral and, the next day, the joint funeral for five of his closest pals. Ron could only get around a little with the aid of crutches when the stake president, Ben E. Lewis, called on him.

"Ronnie," he had said, "the families want you

to sing at the funeral services."

How could he? His jaw was too badly swollen for movement. Besides . . . these were five very special guys.

"You can do it," President Lewis promised, "if you will pray, and if you really *want* to."

He really wanted to. The next few days were filled with prayer. He knew only the Lord could help him accomplish this incredible task.

The morning of the funeral he couldn't eat; the jaw was rigid, and he spoke through closed teeth. Practicing beforehand was a fiasco. With those clenched teeth he could get no resonance or carrying power. But he had given his word.

His earnest prayers continued right up to the time he sat with his brother Bob in the choir loft of the old Provo Tabernacle.

Then suddenly, minutes before he was to sing, an overwhelmingly peaceful feeling settled on him, and Ron turned to his brother. "I can move my jaw!" he whispered. "It feels all right!"

He picked up his crutches, limped over to the organ, and with a faint smile nodded to organist Byron Jensen. The young Explorer stood up tall and looked below at the flower-covered caskets bearing the bodies of five of the friends he had buddied with practically all his life. How could he sing?

His voice rose, beautiful and pure. "May the good Lord bless and keep you. . . ." The unwavering notes filled the tabernacle and soared to heaven on the summer breeze. "Fill your dreams with sweet tomorrows. Never mind what might have been. . . ." The melody was strong until the last, but then . . . he couldn't go on. He faltered, then whispered, ". . . till we meet again."*

Tears coursed down the faces of the fifteen hundred sobbing people gathered in the tabernacle—tears shed not only for the five boys who had been taken, but tears also for the courage of a young Explorer with a puffy jaw.

As for that jaw—immediately after the song, it locked shut again, and weeks passed before Ron could open it.

Nobody can tell Ron that miracles don't happen. He's had a few close calls since then, too, but he's now living the dream of his life—a mission, in the Eastern Atlantic States. But miracles don't happen all by themselves. It takes real faith, sincere prayers, and a lot of personal effort. In this case, all were supplied in abundance by a very strong young man. ○

*"May the Good Lord Bless and Keep You," words and music by Meredith Willson.

Christmas is for sharing

I knew that Homer had wanted canyon boots for as long as I could remember. He was eleven and I ten, and we had spent many nights under the blue quilts at the cabin talking about how great it would be to have some real boots—boots that would climb through thorny bushes, that would ward off rattlesnakes, that would nudge the ribs of the pony; we had planned the kind of leather they should be and what kind of decoration they should have.

But we both knew it was just talk. The depression had been hard on Father's business, and even shoes for school were usually half-sole'd hand-me-downs.

Christmas that year had promised as always to be exciting, though mainly because of the handmade things we'd worked on in school for our parents. We never had money to spend on each other, but we had caught early in our lives a sort of contagion from our mother. She loved to give, and her anticipation of the joy that a just-right gift would bring to someone infected our whole household. We were swept up in breathless waiting to see how others would like what we had to give. Secrecy ruled—open, exaggerated secrecy, as we made and hid our gifts. The only one whose hiding place we never discovered was my Grandmother's. Her gifts seemed to materialize by magic on Christmas morning and were always more expensive than they should have been.

That Christmas I was glowing because Mother had been so happy with the parchment lamp shade I'd made in the fourth grade, and Father had raved over the clay jewelry case I had molded and baked for him. Gill and Emma Lou had been pleased with the figures I'd whittled out of clothespins, and Homer had liked the Scout pin I'd bargained for with my flint. Then Grandma started to pass out her presents.

Mine was heavy and square. I'd been in the hospital that year and then on crutches, and I'd wondered how it would be to have an Erector set to build with. Grandma had a knack at reading boys' minds, and I was sure that's what it was. But it wasn't. It was a pair of boots, brown tangy-smelling leather boots.

I looked quickly to Homer's package. His was a sweater. He'd needed one all fall. I wanted to cover my box before he saw what it was. I didn't want the boots; they should have been his. He came toward me, asking to see, and I started to say, "I'm sorry, bruv."

But he was grinning. And he shouted, "Hey, everybody—look what Richard's got." He swooped the boots out of the box, fondled them like treasure, and then sat on the floor at my feet to take off my half-sole'd shoes and put on the Brand new boots.

I don't remember how the boots felt, nor even how they looked. But Christmas rang in my soul because my brother was glad for me.



RICHARD WARNER
AS TOLD TO EMMA LOU WARNER THAYNE
December 1964

An African Adventure

by Rendell N. Mabey
President, Swiss Mission

IN MY life I have had the great blessing of traveling widely over the face of the earth, including several safaris and a number of visits in Africa.

Once in Northern Rhodesia (now known as Zambia) I met the chief of police of the city of Lusaka, who had learned that I was interested in collecting a roan antelope. He arranged to take us in several jeeps to a ranch about 100 miles away where we might find a roan.

It was a hot, dusty, sultry day, and the going was very difficult on the poor roads. Toward evening, still a short distance from the ranch house where we were heading, our jeep broke down. The young ranch foreman came to help us, and we arrived safely, to be greeted at the ranch house by his young bride who immediately offered us a welcome drink. "We have anything you want except water," she said with a smile. "Water is very dangerous to drink out here unless it is thoroughly boiled." "I'd prefer an orangeade," I said.

By noon the next day we had a fine roan antelope. After a lovely meal prepared by the young lady of the house, I sat alone with her at the table, talking. She said, "Mr. Mabey, where did you say you are from?"

"I am from Utah, but most people in Africa don't know where Utah is located. Utah is some 700 miles inland from California."

"Yes, I know," she said. "What part of Utah are you from?"

"Salt Lake City."



"Is Salt Lake City beautiful?" she asked.

"It is a very beautiful city," I replied.

She said, "Have you ever seen the Mormon temple?"

"I walk by the temple almost every day," I said.

She asked, "Have you ever been in the temple?"

"Yes," I answered, "I have been in the temple many times. I am a Mormon bishop."

Tears filled her eyes. She arose, ran into her bedroom, and returned shortly with a

book wrapped up in a silk scarf. It was a Book of Mormon. She told me that many years ago when she was a little girl in Capetown, South Africa, her mother had studied with the missionaries but had not joined the Church. The young lady, however, later did. After her marriage to a New Zealander she had moved to this ranch. She had not seen a member of the Church for a long, long time, and she was overjoyed that I had come.

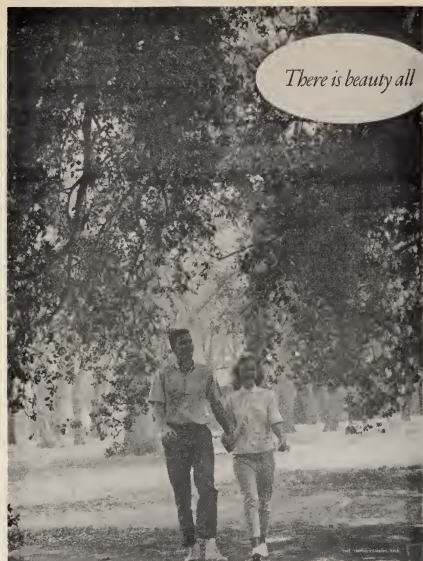
There we were—the only two Mormons within a thousand miles—and we had met on an isolated ranch in the darkest part of Africa.

Once again I learned how important it is that we always live our religion. If one wanted to hide from his religion, I suppose he could not find a better place than in central Africa, and yet, there I met a member of the Church.

The world is not big enough for any member of The Church of Jesus Christ of Latter-day Saints to find a place where he can hide from the responsibilities of his membership.

A SERIES OF MESSAGES TO YOUTH

March 1967



There is beauty all around

by Elaine Cannon

... and he who has eyes to see shall see!

There is beauty in all the places one would expect—in Wordsworth's host of daffodils, in Massfield's sea, in Emerson's pompous sunsets and Thoreau's winter animals, in Willa Cather's plains, in all the orderly arrangements of nature and God's universe. There is a certain magnitude in even the smallest part.

There are some places where one might not expect beauty to be, but looking for it, it is found, after all!

Youth have a corner on appreciating beauty, for they see with fresh eyes, uncluttered minds, eager hearts. But real richness in life comes when seeing beauty is more than merely recognizing it, when being in the presence of beauty is an experience. This takes some conscious effort. This takes some cultivating. And it is well worth working for.

To be aware of beauty, wherever it is found, to respond to it fully is to be enlivened, to be instantly pleased, and weaned from all other interests for a moment. It is refining and uplifting and soul-stretching. It is a coming close to Christ.

In Plato's *Symposium*, Diotima tells Socrates that "one who has learned to see beauty in due order and succession, when he comes toward the end will suddenly perceive a nature of wondrous beauty . . . beauty absolute, separate, simple and everlasting." She goes on to describe the order of ascent in appreciating beauty. It begins with "the beauties of earth and mounts upwards for the sake of that other beauty," rising from one fair form to "all fair forms, and from fair forms to fair practices, and from fair practices to fair notions, until from fair notions [we] arrive at the notion of absolute beauty . . . which notion is God. This, my dear Socrates," she says, "is the life above all others which man should live—in the contemplation of beauty absolute."

The purpose of this issue is to encourage the search for the beautiful about us in all phases of life, to instill the idea among LDS youth that to settle for less than the highest ideal in books, music, clothes, entertainment, experience, people is to shorten the measure of life. We've given you a quotation from Shakespeare to start the search. There are only a few lines, but take each phrase or idea separately and look where it can lead you. What a rich unfolding!

*And this our life,
exempt from public baume,
Finds tongues in trees,
books in the running brooks,
Sermons in stones,
and good in every thing.*

Duke Snider,
A Year Later In Art II, Scene I
Washington

There Is Beauty All Around

... and he who has eyes to see shall see!

By Elaine Cannon

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I'm Jay Horrocks. I'm in charge of marketing for Beneficial Life. (801) 364-8401 is my phone number. If you're looking for greater sales potential, call me... collect.

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